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[Vorderer Spiegel]

Nº 20.

20

Tetens.

Beschreibung der grösseren Fischarten von Samoa

Verfasst von Maumalo

Geschrieben von Familienmitgliedern {Maumalo's}<sup>1</sup>

Übersetzung empfangen von Gosche {und hoffentlich zu beendigen von  
demselben (sonst v. Pater Huberty)}<sup>2</sup>

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<sup>1</sup> [später in Bleistift hinzugefügt]

<sup>2</sup> [später in Bleistift hinzugefügt]

[eingelegter Brief Seite 1]

Otto Tetens  
DR. PHIL.

Kiel, den 30. Jan. 1907  
Sternwarte

Sehr geehrter Herr Dr.  
Hierbei das Heft 20  
über grosse Fischarten, die  
auf Samoa bekannt sind.

Es geht mir soeben zu.  
Bitte sehen Sie es durch, und  
teilen Sie mir gütigst das  
Ergebnis mit; ebenso höre  
ich gern etwas bezüglich des  
noch erst befindlichen Heftes 21.  
Weitere 2 Hefte hoffe ich nun

[eingelegter Brief Seite 2]

bald auch übersetzt und  
hergesandt zu bekommen,  
allerdings sind meine darauf  
gerichteten Bemühungen  
bisher nur mit wenig  
Erfolg belohnt worden.

Mit vorzüglicher  
Hochachtung,  
Ihr ergebener  
Herrn Otto Tetens,  
Dr. Cohn.  
Bremen.

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die Schildkröte nur unvollständig übersetzt.

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<sup>3</sup> [Verweis auf gegenüberliegende Seite]



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<sup>4</sup> vergleiche Seite<sup>5</sup> vergleiche Seite<sup>6</sup> [Abschlussstrich über mehrere Zeilen]<sup>7</sup> Siehe page [= Siehe Seite]<sup>8</sup> [Einschub unter der Zeile]<sup>9</sup> siehe

[Seite 2]

[Samoanischer Text bisher nicht transkribiert]

### Der Menschenhai

Der Menschenhai ist bössartig, bissig & frißt Menschen. Er schläft weder bei Nacht noch bei Tage, sondern sucht fortwährend Fressen. Findet er keine Fische so frißt er Unrat der Oberfläche der Wasser als: Stücke Holz Cocosnussfaserhüllen, Koerbe oder irgend etwas Wenn er fett ist sucht er eine schlammige Höhle in der See auf worin er ausruht. Dieser Fisch wird in Netzen gefangen, wozu man Fisch köder gebraucht entweder Gatala, Manieci oder Malau. Man nimmt das Netz macht es an 2 Ankern (große Steine) fest, nachdem man die kleinen Fischköder in den weiten Maschen befestigt hat. Der eine Anker kommt an die Landseite der A andere auf die Seeseite zu liegen. Bald darauf sieht der Hai den oder die Köder dreht sich um und steckt seinen Kopf durch die Masche um den kleinen Fisch zu verschlucken hierauf bei verwickelt sich der Fisch {Hai}<sup>10</sup>, will indem er sich umkehrt und umdreht sich aus der Masche befreien kommt in einer andere mit dem Kopf und auch mit dem Schwanz in Verwicklung mit anderen Maschen und wickelt sich so auf diese Weise ins Netz ein. Darauf wird das Netz an Land geholt mit dem Fische und die Verteilung beginnt Der Bauch{lappen}<sup>11</sup> wird ihm raus geschnitten und die Gedärme ausgenommen.<sup>12</sup> [...] <sup>13</sup> wird der {mittlere}<sup>14</sup> Fisch in 10 Teile<sup>15</sup> zerlegt und machen dieser dann Kopf und Schwanzstück 12. Der Schwanz gehört den Häuptlingen, die obere Flosse dem höchsten Sprecher, der Kopf dem Sprecher der Herr über das Essen ist. Der obere Teil des großen Schwanzstückes (tala one) wird in heißen Wasser abgebrüht, sodaß der „Sand“<sup>16</sup> abgeht, dann im Ofen gebacken und von den Leuten {alii}<sup>17</sup> gegessen. Der ganze Fisch, sowie auch die bereits verteilten vorher erwähnten Teile werden aufbewahrt, bis und abgewartet ob nicht Besuch kommt oder<sup>18</sup> fremde durchfahrende Leute. Geschieht dieses nicht so wird der Fisch von dem Dorfe aber nur in corpore der Familienhäupter oder deren Vertreter gegessen, sogar der Haikopf des Sprechers

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<sup>10</sup> [Korrektur über der Zeile]

<sup>11</sup> [Einschub über der Zeile]

<sup>12</sup> [von späterer Hand unterstrichen]

<sup>13</sup> [unleserlich]

<sup>14</sup> [Einschub über der Zeile]

<sup>15</sup> [von späterer Hand unterstrichen]

<sup>16</sup> [Anführungszeichen nachträglich in Bleistift eingefügt]

<sup>17</sup> [Einschub über der Zeile]

<sup>18</sup> [unsichere Lesung]

[Seite 4]

[Samoanischer Text bisher nicht transkribiert]

<sup>19</sup> welcher Herr über das Essen ist; ißt den Kopf nicht mit seinen Frau & Kindern; sondern wartet bis die Oberhäupter des Dorfes beisammen sind, wo {er}<sup>20</sup> dann den Kopf {herausrückt}<sup>21</sup> retourniert worauf derselbe geteilt und gemeinsam verzehrt wird.

Nai ufi auch Gali ufa {Haifisch - }<sup>22</sup>  
Der Hai schwimmt herum Tag und Nacht u.<sup>23</sup>  
wird mit Strickschlingen<sup>24</sup> gefangen. Die Zähne sind geformt wie die Blüten der *Hermandia pel-tata* (ula pua. Der Fisch ist sehr groß. Jeder kann diesen Fisch nicht fangen; sondern es bedarf eines gewandten und kühnen Fischers ihn zu fangen. Er wird ans Land gebracht. Der Bauchlappen wird abgeschnitten und der Fisch zerlegt in 4 Mittelstücke<sup>25</sup> von Kopfende bis zum Ende der Bauchhöhle; hierauf werden zwei runde Stücke<sup>26</sup> ~~von~~ nach dem Schwanz<sup>27</sup> zu abgeschnitten und diese machen zusammen 6 Stücke, dazu Kopf & Schwanzstück machen 8 Stücke<sup>28</sup>. Die Verteilung des Fisches ist dieselbe wie bei dem vorherigen, doch befindet sich an der Leber dieses Fisches ein kleiner Teil, welcher abgeschnitten werden muß vor dem Kochen, da er sehr giftig<sup>29</sup> ist. Der Name Galiufa d. h.<sup>30</sup> Lendenanfresser kommt daher, daß der Fisch, wenn er wütend einen Menschen anfällt, denselben ein Stück von seinem Allerwertesten abbeißt.  
‡ Die Leber wird gleich gegessen und nicht aufbewahrt.

<sup>31</sup> Bemerkung (<- Gosche) die Haifischleber ist in ganz Samoa eine große aber ~~au~~ dabei auch eine äußerst gefährliche Delicatsse, und schon mancher Eingeborene ist gestorben an dem Genuße giftiger Haifischleber.

Bei der Verteilung ist noch zu bemerken daß die Mittelstücke ~~von~~ an Zahl weniger sind aber sonst doch ebenso verteilt werden wie bei den Tanifa an vorhergehender Seite<sup>32</sup>.

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<sup>19</sup> [Hervorhebung des Absatzes von späterer Hand]

<sup>20</sup> [Einschub über der Zeile]

<sup>21</sup> [Einschub über der Zeile]

<sup>22</sup> [Einschub unter der Zeile]

<sup>23</sup> und

<sup>24</sup> [Unterstreichung in Bleistift nachträglich eingefügt]

<sup>25</sup> [Unterstreichung in Bleistift nachträglich eingefügt]

<sup>26</sup> [Unterstreichung in Bleistift nachträglich eingefügt]

<sup>27</sup> [Unterstreichung in Bleistift nachträglich eingefügt]

<sup>28</sup> [Unterstreichung in Bleistift nachträglich eingefügt]

<sup>29</sup> [Unterstreichung in Bleistift nachträglich eingefügt]

<sup>30</sup> das heißt

<sup>31</sup> [Hervorhebung des Absatzes von späterer Hand]

<sup>32</sup> [unsichere Lesung]

[Seite 6]

[Samoanischer Text bisher nicht transkribiert]

~~Myhobatis~~

O le Faene.

Dieser ist ein sehr großer Fisch wie ein Walfisch, Seine Art ist nicht zu schlafen<sup>33</sup> weder bei Tag noch bei Nacht. Er folgt Boten & Schiffen wo er Bonitos oder Haifische sieht Der Fisch wird weil gefährlich unbelästigt gelassen, denn sogar während des Fanges von Haifischen & Bonitos gehen die Fischer diesem Fische aus dem Wege.

O le Sa'ulā {Schwertfisch.}<sup>34</sup>

<sup>35</sup> Dieses ist ein großer und ein starker Fisch. Sieht er Bonitakanoes und die Bonita verstecken sich aus Furcht unter das Kanoe, welches von den Fischern rückwärts gepaddelt wird um davon frei zu werden von den Bonitas u.<sup>36</sup> Haifischen; nun stürzt<sup>37</sup> sich der Fisch auf das Kanoe frißt es mit Inhalt<sup>38</sup> & überläßt den Haifischen die Bonitas

Malie. Der gewöhnliche Haifisch.<sup>39</sup>

Ist ein großer & starker Fisch. Man fängt diesen Fisch mittels Strickschlingen, Haken & im Netz welch.<sup>40</sup> letzteres Nachts über auf See bleibt. Auch wird derselbe gespeert. Der Fisch ist gewöhnt, sowohl in tiefem Wasser als auch bei Hochwas-

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<sup>33</sup> [zwei Striche von späterer Hand durch die Worte „schlafen“, „folgt“ und „Boten“]

<sup>34</sup> [von späterer Hand in Bleistift eingefügt]

<sup>35</sup> [Hervorhebung des Absatzes von späterer Hand]

<sup>36</sup> und

<sup>37</sup> [von späterer Hand unterstrichen]

<sup>38</sup> [von späterer Hand unterstrichen]

<sup>39</sup> [von späterer Hand unterstrichen]

<sup>40</sup> welches

[Seite 8]

[Samoanischer Text bisher nicht transkribiert]



ser innerhalb des Riffes herumzuschwimmen

Er wird zerteilt gerade wie der

X Naiufi (Gali ufa). Die unteren Flossen<sup>41</sup>  
werden aufgehängt bis Sie stinken  
und werden dann mit fai ai gekocht

42 Die Leber wird 2 Tage lang eingewickelt und dann gebacken wobei die Leber zu Thran wird. Dieser wird wiederum mit klein geschnittenen Stücken Haifisches gebacken und von den Eingeborenen als Leckerbissen verzehrt.

#### Moemoe ao

Dieses ist ein großer Fisch von der Haifischart. Der Mund ist ausnahmsweise klein auch hat er keine Zähne, wie ein Aal??  
? und sehr kleine Augen. Die Leber ist besonders schön, und nie giftig bei dieser Art.

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<sup>41</sup> [von späterer Hand unterstrichen]

<sup>42</sup> [Absatz von späterer Hand hervorgehoben]

[Seite 10]

[Samoanischer Text bisher nicht transkribiert]

X Die Verteilung ist wie bei dem Fische Nai ufi (Gali ufi) Der Fisch schläft bei Tage (daher sein Name Moemoe ï ao) unter großen Korallenplatten. Er wird gespeert und in Netzen gefangen. Er frißt kleine Fische. Bemerkenswert ist das dieser Fisch besonders lange aufgehängt wird, um mehr Aroma! (Gestank) zu bekommen Die Finnen dieses Fisches mit etwas hängenden Fleischstücken werden zwei bis drei Monate lang aufbewahrt d. h.<sup>43</sup> hängen gelassen.

#### Asopolata.

Dieses ist ein schöner Fisch und stark. Eine Haifischart, doch ist der Körper verschieden, die Haut glänzend & größer der Körper. Er wird nach Haifischart gefangen in Netzen & mit Haifischleine<sup>44</sup> [...] <sup>45</sup>. Schläft Nachts nicht. Verteilung wie Naiufi. Nur daß er 5 Mittelstücke hat & Kopf & Schwanzstück 7 F machen. Dieser Fisch ist anders beschaffen wie die anderen. Er hat weiches und wässriges Fleisch, woher der Name Aso polata. Dieser Fisch ist nur auf hoher See und nicht inner halb des Riffes. Dieser Fisch ruht auf seichten Stellen des Oceans der schlammig ist und schläft dort

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<sup>43</sup> das heißt

<sup>44</sup> [unsichere Lesung]

<sup>45</sup> [unleserlich]

[Seite 12]

[Samoanischer Text bisher nicht transkribiert]

Alava:

Dieser Fisch ist ein großer und starker Fisch. Derselbe schläft nicht, sondern ist immer auf Raub aus auf hoher See, nie innerhalb des Riffes. Er ist sehr schlecht zu fangen und nur auf hoher See mittels Strickschlingen und Haken. Er ist eine Haifischart, doch ist sein Fleisch sehr sehnig, wie mit Bindfaden durchsetzt & zäh, woher sein Name (Alava. Sein Körper ist auch verschieden vom Hai. Seine Leber ist sehr geschätzt und fett und nicht giftig. Der Magen wird mit Leberstücken gefüllt, wie ein Schweinsmagen, derselbe wird gebacken & gegessen. Die ist eine fette schöne Delikatesse. Die Finnen werden geräuchert und mit fai ai zusammen gebacken und gegessen. Aber Aufbewahren der Finnen kann zwei bis drei Monate dauern, worauf dieselben in heißem Wasser abgebrüht werden. Nach dem sie rein sind, werden sie mit fai ai gebacken, welche süßlich schmeckt und eine schöne Mahlzeit gibt.

[Seite 14]

[Samoanischer Text bisher nicht transkribiert]

Diese Art von fai ai loilielie, und ist sehr begehrt, der Bauchlappen wird in heißem Wasser abgebrüht und von Sand gereinigt, sodann gebacken und dann an die Weiber & Mädchen gegeben.

Matai taliga.

Dieser ist ein Haifisch der seine Augen an den Ohren hat. Er kommt vor an seichten Stellen außerhalb der Riffe als auch innerhalb derselben. Er hält sich Vorzugsweise in trübem Wasser auf Er wird in Netzen verbunden mit lau fai Treibjagd-Fischereiart gefangen welche Tags ausgebreitet und am nächsten Morgen gefischt wird, so um die Zeit wenn die größeren Fische wieder aus den kleinen Einschnitten der Riffe aufs Meer wollen. Alles Andere ist wie beim Haifisch, auch die Verteilung. Er schmeckt schön & seine Leber wird gern gegessen.

Sololala!

Der Fisch ist groß und stark. Eine Haifischart Art, doch ist er anders benannt (d. h.<sup>46</sup> nur dem Namen nach verschieden). Derselbe schwimmt nicht auf der Oberfläche, sondern schwimmt ti{e}<sup>47</sup>fer unten und meistens an trüben Stellen des Oceans (Schlammböden)  
Der Fisch ist dumm. Der Fisch ist ruhig und friedlich, einer der friedliebsten Fische. Er bewegt sich nur langsam hin & her und jagt nicht, sondern wartet bis ihm andere kleine

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<sup>46</sup> das heißt

<sup>47</sup> [Einschub über der Zeile]

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[Samoanischer Text bisher nicht transkribiert]



Fische nahe kommen, die er dann frißt. Er freut sich über sein Fressen und genießt dasselbe in Ruhe; während die anderen Sorten sich durch Jagd mit vielen Jagen sich ~~sehe~~ Fressen an eignen. Er wird im Hainetz mit Fischködern gefangen, welche Nachts über auf See gelassen werden, worin er sich verwickelt & dann erschlagen wird. Fleisch schmeckt gut & Leber wird gern gegessen & ist nicht giftig.

Fai malie.

Dieser Fisch ist merwürdig denn sein Körper ist wie ein Haifisch und sein Kopf platt wie ein Rochen. Dieser Fisch wird groß und schläft weder bei Tag noch bei Nacht. Er ist stets auf Raub aus zum Fressen. Der Fisch lebt auf hohem Meere, kommt aber auch innerhalb des Riffes vor, bei welcher letzterer Gelegenheit er bei der lau fai Fischereimethode gefangen wird. Wird auch gespeert. Der Fisch schmeckt sehr schön & seine Leber wird mit (luau) Taroblättern zusammen gebacken.

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Munua.

Dieser Fisch ist eine Haifischart. Er ist schwarz und sein Maul ist wie das  
einer

[Seite 18]

[Samoanischer Text bisher nicht transkribiert]

Eidechse, nicht wie ein Haifischmaul  
Sein Maul und seine Gewohnheiten sind  
anders (apart). Eine Haifischart allerdings  
{ist er}<sup>48</sup> auch aber er spielt in Schwärmen an der Ober-  
fläche der See. Bei nördlichen oder O. N. O.<sup>49</sup> Winden  
kommt er zum Spielen an die Oberfläche und  
springt ~~e~~ empor, wobei er sich vor Vergnügen  
<sup>50</sup> hin u.<sup>51</sup> her dreht. Wenn ein Mensch ihn ruft  
so springt er in komischen Sätzen aus dem  
Meere, ~~was~~ so daß man lachen muß. Er  
gebärdet sich wie ein badender Mensch. Ge-  
fangen wird dieser Fisch nicht, obgleich er sich  
fangen läßt; da er sehr giftig ist wird  
er nicht gegessen. Sein Fleisch {riecht}<sup>52</sup> ~~sieht aus~~  
~~wie verdorbenes Salzfleisch (wortlich übersetzt~~  
nomuauli d.<sup>53</sup> heißt überriechend, sonderbar  
riechend und ist wässerig.

#### Fai

I            Fai mauu            Ein sehr alter und  
großer Rochen, so groß wie eine Haus  
seite (tala. Dieser große Fisch geht  
nicht innerhalb des Riffes, sondern  
bleibt auf hoher See, nur kleinere  
kommen innerhalb des Riffes vor  
Dieser Fisch hat schönes Fleisch, auch seine  
Leber ist schön zu essen.

II            Fai ili. Dies ist eine kleinere  
Art. Viele Menschen werden verletzt:  
Von dem Stachel, der auf dem Schwanz  
sitzt. Der samoanische Spruch heißt:  
<sup>54</sup> Der Fai ist entwischt, doch hat er sei-  
nen Stachel zurückgelassen. Wenn  
der Stachel im Körper des Menschen

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<sup>48</sup> [Einschub über der Zeile]

<sup>49</sup> Ostnordost

<sup>50</sup> [Absatz von späterer Hand hervorgehoben]

<sup>51</sup> und

<sup>52</sup> [Einschub über der Zeile]

<sup>53</sup> das

<sup>54</sup> [Absatz von späterer Hand hervorgehoben]

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[Samoanischer Text bisher nicht transkribiert]

bleibt, so muß dieser sterben, wenn der Stachel nicht noch rechtzeitig von einem Arzt entfernt wird.

IV      Fai lili    Sein Name ist nicht auf seine Größe bezüglich (lili) heißt sehr klein, sondern er ist groß. Sein Körper ist ~~ander~~ abweichend gefärbt, so wie Blaudruck-Calico mit ganz kleinen Tupfen. Dieser Fisch tritt in Schwärmen auf, wenn sie innerhalb der Riffe kommen so legen sie sich auf den weichen Sandboden. Beim Speeren bekommt man mitunter 2 auf einmal, da die Fische mit unter (beim Begatten) aufeinander liegen entkommt aber das Männchen, so jagt man: Er geht weinend herum und sucht sich eine neue Gefährtin, findet er diese, so bringt er sie an den alten Platz von früher. Er heißt daher auch der mauaia

    atu. Der Bonito.

Der Bonito ist ein schöner & hübscher Fisch lebt in größeren Schwärmen auf dem Meere Er wird gefangen in einem besonderen Canoe genannt vaaalo, mit ~~einem Bambusruthe~~ einer Bambusangel hinterhergezogen. Beißt ein Fisch an, so wird er mit geschwinden & geschickten Zügen aus dem Wasser in das Canoe befördert. ~~Ein Teil~~ Der Fisch wird dann auf See zerschnitten. Einige Fische werden roh auf See gegessen, einige Fische werden für die Familie nach Hause genommen: Werden sie nicht auf See zerschnitten werden, so werden sie am Land zerschnitten und von der Familie roh gegessen mit Salzwasser<sup>55</sup> und dem Blute des Fisches. Das Bonito blut<sup>56</sup> soll gesund sein, und das Blut das

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<sup>55</sup> [von späterer Hand hervorgehoben]

<sup>56</sup> [von späterer Hand unterstrichen]

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[Samoanischer Text bisher nicht transkribiert]

Sehen verbessern: Die Backen werden in der Luft getrocknet. Wenn die Leute später fai ai essen wollen, so machen sie Wasser heiß, womit sie die Backen abwaschen; sie nehmen dann Cocoanussaft, aus dem Kern gepreßt, und ~~braten~~ kochen es mit den Backen zusammen. Das ist ein schönes Gericht und schmeckt wie frischer Bonito, auch wird Suppe davon gekocht und schmeckt wie frischer Bonito. Der Bauch lappen ~~gehört den~~ {bekommen}<sup>57</sup> die Häuptlinge.

Ta'uō.

Dieser ist eine Abart von Bonito er besitzt längere Flossen als der Bonito, auch ~~wie die Fische~~ ist sein Fleisch weiß, wie das der Fische innerhalb des Riffes. Er ist stark u.<sup>58</sup> reißt viele Bonitoangelschnüre ab und geht mit den Haken durch. Er wird {jedoch}<sup>59</sup> mitunter dabei gefangen; ~~und auch~~ gewöhnlich aber mit einer stärkeren Schnur und einem Haken mit Federn besetzt. Die ~~Art Fischen~~ Fangart heißt toso & wird {der Haken}<sup>60</sup> im Segeln meistens hinten an gezogen. Der Fisch denkt, daß die Federn einer gufee gehören, und so wird dieser Herr, durch diesen Betrug, gefaßt.

Sa'o sa'o.

Dies ist ein großer langer Fisch und stark. Die Menschen fürchten ihn. Er wird mit dem Speer erlegt und so erhält man diesen Herrn Er schmeckt sehr schön Er ~~wird~~ duftet gekocht herrlich. Er wird in 10 Teile zerlegt und von den Dorfleuten in corpore<sup>61</sup> verspeist. Der Häupling erhält das Schwanzstück und die Damen den Kopf.

\_\_\_\_\_

Sapatu

Dieser Fisch wird auch groß, \_\_\_\_\_

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<sup>57</sup> [Korrektur über der Zeile]

<sup>58</sup> und

<sup>59</sup> [Einschub über der Zeile]

<sup>60</sup> [Einschub über der Zeile]

<sup>61</sup> [lat. für: in der Gesamtheit]

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[Samoanischer Text bisher nicht transkribiert]



er ~~hat~~ {ist}<sup>62</sup> besonderer Art. Er zeichnet sich durch besonders scharfe Zähne aus die Meißelartig und sehr scharf sind, sodaß dieser Fisch nicht mit dem fiā Haken gefangen werden kann; er ist sehr störend bei der fiā Fischerei außer halb des Riffes da er an die Bonitohaken & andern fiā Haken beißt, sie einfach abbeißt und fortschwimmt. Er kann nur mit der Feder-Angelhaken gefangen werden. Die Federn dienen als Beiß am Angelhaken. Der Fisch ist wohlschmeckend und fett zu 6 Fuß, wenn er sehr alt ist. Er wird in 6 Teile geteilt und Kopf & Schwanzende extra

#### Die Schildkröte.

Die Schildkröte lebt auf der hohen See und auch innerhalb des Riffes. Ernährt sich an See Moos, welches am und auf den Riffen wächst, vielleicht auch auf dem Boden des Meeres. Sie werden in Netzen gefangen, diese nennt man Schildkröten Netze Sie ist nicht wie andere sondern beinahe rund und hat ein Schuppenschild welches sehr stark ist. Das untere Schild ist mit größeren Schuppen besetzt die weiche Zwischenräume haben. Seine Flossen sind auch eigener Art geformt wie ein Flügel einer Dampfschiffs ~~schu~~ Schraube~~n~~. Der Kopf ist rund geformt und hat keine richtigen Zähne, sondern sehr harte Ober & Unter Kiefer. Seine Form ist der Kawaschale<sup>63</sup> (= Tanoa)<sup>64</sup> gleich

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<sup>62</sup> [Korrektur über der Zeile]

<sup>63</sup> [von späterer Hand unterstrichen]

<sup>64</sup> [von späterer Hand unter der Zeile eingeschoben]

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Tafala.<sup>65</sup>

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<sup>65</sup> [Platzhalter für eingelegte Zettel mit Verweis auf Seite 27]

Es gehört auf S. 27 oben.

Wird gegessen die Schinken, Brust, den Rücken  
Sie ist innen sehr fett, das fett ist süßlich  
Nichts ist fetter. Es werden 200 Afu (Packet-  
chen) daraus gemacht aus dem Fett. So Beim  
Öffnen wird das Bauchschild geöffnet.  
Die Brust wird zuerst herausgeschnitten dann  
die Ufisaga Fleisch welches die Vorder & Hinter  
schinken bedeckt, dann kommen die Schinken  
und die Flossen genannt wie beim Schwein  
Tapurae, (Tapi li, apa apa). Sie wird  
ausgeteilt, Kopf für den chieff, den Schinken  
Se Saga für den Missionar, ein Schinken  
für Besuch (malo), zwei Schinken für das Dorf  
das Blut (sua peau) bekommen die Frauen & Mäd-  
chen. Die Gedärme haben besondere Bestimmung  
Einige Stücke sind stachelich, und einige  
andere Stücke sind glatt. Bei der Austeilung  
erhält der chieff den stachelige Teil, dem  
Glatten dem Dorfen. Der Fisch ist sehr  
wohlschmeckend.

Tafola (der Walfisch?)

Dieser Fisch ist der größte & stärkste  
von Allen. Er kommt ~~ist~~ in Schwarmen vor.  
Wenn er an die Oberfläche kommt so spritzt  
er Wasser aus beim gewaltigen Atmen.  
Der Fisch wird nicht gefangen, da er zu  
groß ist. Nur die Weißen harpunieren ihn  
& fangen den Fisch so. Der Fisch ist sehr stark

Die Weißen freuen sich wenn sie diesen  
Fisch fangen. Der Fisch hat einen scharfen  
Schwanz; wer getroffen wird ist tot.  
Er ist sehr fetthaltig. Dieses Fett wird  
von weisen Weißen verwertet, zum  
Brennen von Lampen und Farböl berei-  
tung. Das Öl ist wertvoll & gesucht  
Samoaner fangen diesen Fisch nicht  
Nur wenn er ans Land geworfen  
wird ~~oder~~ erhalten ihn die Samoaner.

Sein Körper: Sein Rückgrat ist so  
die wie Mitte-Hauspfosten. Einige Samo-  
aner chiefs haben in alten Zeiten das Rückgrat  
als Haus Mittelpfosten wirklich verwendet  
so groß sind die Knochen. Aus den Rippen  
machten wir Samoaner früher Nadeln  
zum Segel Nähen (Segel aus Matten) und  
Häkelnadeln für große Fischnetze

für \_\_\_\_\_ Laūloa Eine Art Fischfang  
(eine Fischfang Art) diese Knochen wurden  
gut von einem Oberfischer aufbewahrt  
der diese dieselben sehr gut gebrauchen  
konnten. Er heißt auch (i'a manu), da er  
wie ein Thier ~~ist~~ zwei Namen hat. Katze (pusi  
und auch gose) Er ist der König des Meeres

M<sup>66</sup> Dies gehört auf S.<sup>67</sup> ~~28~~ 27-29

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<sup>66</sup> [vermutlich Hinweiszeichen]

<sup>67</sup> Seite

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[Samoanischer Text bisher nicht transkribiert]

{Er ist der König des Meeres}<sup>68</sup>

Description of the „Mumea.“

Its color is red; its scales are pretty, as they are of a bright reddish hue. It roams about underneath big rocks at daytime, but at night it comes inside the reef to seek food. When it finds food it is very pleased, because it has found something sweet. This fish is caught by either net or fish hook. In some places this fish is poisonous, but in other places it is very good. The reason why it is poisonous is because it eats other poisonous fish.

Description of the “Fagamea.”

The color of this fish is also red; it has scales similar to that of the “Mumea”; its scales are bright and pretty, and is of the same specie as the above fish, but it has a different name. Its flesh is not poisonous, and is very good to eat for chiefs and people. The way to catch this fish is by fish hooks. It can be caught in nets also which are laid at night & taken in at daybreak, called the “Faaao”.

Description of the “A’a”

This is another very big fish, its color is red, and it is very pretty and bright darkish red,

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<sup>68</sup> [von späterer Hand in Bleistift eingefügt]

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its color is changeable. It is also good to be eaten by chiefs and other people.

Description of the "Unalii" (Mullet with small scales).

This is another fish which is very pretty. Its scales are bright and very pretty. Its flesh is very good to eat for chiefs or any other people. This fish sleeps outside the reef at daytime, ~~but~~ but at night it comes inside the reef to roam. This is the reason why it is caught by the "laufa'i" (fishing); it cannot be caught by any other kind of fishing as it roams about in very deep water.

Description of the Filoava'a.

This is another fish which roams about inside the reef. Its lips are red, its flesh is very good when baked, and it is also good for eating raw. If anyone prepares it for raw-eating, then it is first scaled, then the fins taken off from both the back and belly, after which it is cut up in pieces. Salt water is then placed in a cup into which the fish is placed and then eaten raw; the salt water is also drunk. It is very good, and it is very pleasing to those who eat it. They say: "aloa ua fualogo manava ua tea le mata'ai", which means that their hunger is satisfied. This fish is caught by fishing for it with a hook, & by net.

Description of the Filoa losi.

This fish is very naughty. Its tricks are like those of a little child, but its actions are foolish, this is why it is called the Filoa-losi through its naughtiness. It is good to be eaten by chiefs and people. It is not

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[Samoanischer Text bisher nicht transkribiert]

poisonous. The way to catch this fish is with hook or net placed at night, when the tide is going out at daybreak<sup>xN</sup>

#### Description of the Filoa aloalo.

This is the name of a bad fish which is very ferocious. It eats and breaks up all the people's traps. This kind of fishing with traps (faga) is done by taking the trap and placing it ~~and~~ in the sea, and ~~pe~~ weighting it with stones, then the bait is put in. The bait is made of ripe or rotten bananas, shell fish, & charcoal pounded together, which is placed ~~insi~~ at the door of the trap. Fish called Fugas then go into the trap which this fish will attack by smashing and tearing the trap in his hurry to get at something to eat. It does not feel any pain in the mouth when tearing the traps with it. When the man calls round to see his traps then it runs away<sup>x</sup>. The man then baits a hook with a fish and places it on top of the trap, then this fish comes around and sees a fish lying there, which gladdens it for it thinks that it is going to have something to eat, but it does not know it to be a trick for itself to be <sup>69</sup> caught in. It then eats the fish when it is caught by the lip, and it says this my reward for my wickedness, after which it dies. Its mouth is short, but it is very fatty when eaten.

#### Description of the Matamū.

This is a very good fish. Its head is very short, and its eyes are large. The habits of this fish is to roam about in deep water in the daytime. It

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<sup>69</sup> [Hervorhebung des Absatzes von späterer Hand]

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remains underneath large branching coral, but at night time it comes inside the reef to look for food. If it cannot find a fish or octopus to eat then it eats "Inā". It could get "Inā" after a lot of trouble. When it gets towards morning and the tide going out then it goes outside the reef. This is why it is caught by fishers of the "laufa'i". It is also caught with the hook when baited with an arm of an octopus. It goes to eat it, when lo! it is caught. When the hook is baited ~~wh~~ with octopus and thrown over, when it is seen by this fish it gladdens it for it makes a rush for it and bites it, when it knows that it is caught. When this fish is caught the people are glad, because it is a good & fatty fish. When caught its scales are taken off, then the fins on the back, and on the belly are also taken off, after which it is ~~a~~ cut up in pieces. A cup of salt water is then poured into a plate containing the fish and then eaten raw, the salt water is also drunk. The old women<sup>70</sup> who eat this fish raw are very glad to eat it it and say that their hunger has been satisfied after eating it.

#### Description of the Mulauago.

This fish is very similar to the Matamū, because it is of the same specie, but it only differs in the name. Its fins are yellow, and also its gills. Its habits are very similar to those of the Matamu. If it is not able to catch any small fish or octopus to eat then it falls back on the "inā" to eat. It also roams about outside the reef in daytime. It sleeps outside the

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<sup>70</sup> [von späterer Hand unterstrichen]

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[Samoanischer Text bisher nicht transkribiert]

reef underneath large branching corals, but at night time it comes inside the reef to roam. It is very much liked by people to eat raw, because it is very fatty & juicy. This is the reason why it is so liked.

{Balitter undulatus}<sup>71</sup>

Description of the Sumulaulau.

The skin of this fish is very hard, and its color is black. Its tail is rough. Its teeth are sharp. It attacks all the traps belonging to fishermen when it sees any fish inside, and it tries some way or tricks whereby it may get the fish to eat. It tears the traps to pieces with its teeth. This is a very bad & savage fish. It destroys people's traps by tearing them, and the owner of the trap says that it is a pity my trap has been torn to pieces by this fish. If it does not catch a fish or a octopus, but when it comes across an "imā" or a small crab then it eats it. It is a very savage fish. If it bites anyones finger it will come off, and is very painful, because it has very sharp teeth. It is like a man's teeth. Its flesh is very much liked by people when they eat it. Its flesh is solid. Its flesh is also eaten raw by people. Its is very good to be eaten raw. When it is to be eaten raw its skin is first taken off, because it is very hard. It is also <sup>72</sup> very coarse. It is then split in two after which it is cut up in pieces, then salt water poured into it and eaten, they also drink the salt water. The old men say the raw fish eating is very good, and it has satisfied their hunger. Its liver is very fatty like the shark's.

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<sup>71</sup> [von späterer Hand eingefügt]

<sup>72</sup> [Absatz von späterer Hand hervorgehoben]

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[Samoanischer Text bisher nicht transkribiert]



No part of it is poisonous. The way to catch this fish is by fishing with the "laufai". It is also caught with the hook. The hook must be baited with an arm of an octopus then thrown over. When this gentleman sees it, it rushes for it, and is glad because he it thinks it is going to get it, but it does not know that it will be its doom.

Description of the Sumu pulepule.

This is the same kind of fish as the above, only it differs in name and body, (colour). This fish never comes inside the reef, but roams about outside the reef underneath branching corals. There is no other way of catching it but by fishing for it with the ("afaloloa") hook, baited with octopus, and weighted with a stone to take it down. It reaches the bottom and either rests on a coral or on the sand, when this fish sees it, it makes for it gladly to eat it thinking there is no trick there to catch it with, when it is caught by the lip and is caught. The ~~colour~~ {body}<sup>73</sup> of this fish is very pretty, with many colors like a pretty print. Its stripes are diamond shaped. Its skin is very similar to that of the "Sumu laulau", it is also hard, and is coarse, and ~~its tail is~~ the colour of its tail is a palish yellow. It lives on "ina" and small fish, octopus & small crabs. No part of it is poisonous. Its liver is also very fatty & {its flesh is}<sup>74</sup> very much ~~like~~ {relished}<sup>75</sup> by people when they eat it. It is also eaten raw. When they prepare it for to eat raw, its skin is first taken off, then split in two, and cut in pieces, and then salt water is poured on it and eaten. The people who eat it say: – raw fish eating is good.

Description of the Uluā. {carunt<sup>76</sup> kippers}<sup>77</sup>

This fish grows very big. It begins by it

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<sup>73</sup> [Korrektur über der Zeile]

<sup>74</sup> [Einschub über der Zeile]

<sup>75</sup> [Korrektur über der Zeile]

<sup>76</sup> [unsichere Lesung]

<sup>77</sup> [Einschub von späterer Hand]

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[Samoanischer Text bisher nicht transkribiert]

being a "lupo". When it grows a little bigger it is called a "malauli", and when it grows bigger still then it eats mullets and other smaller fish, and then it is called an "uluā". The smaller fish are very much afraid of this fish because it is a savage fish. If it catches them it kills & eats them. The body of this fish is smooth, & it has no scales. Its flesh is very good to eat. Its head is also very good,<sup>78</sup> this is why it is given to chiefs & ladies, because it is only for chiefs people of high rank. It is never given to people of low rank. If it is given to people of low rank then they are punished, as it is a very grave offence in the Samoan fashion. The fish is called the "ia sā", (sacred fish) or (forbidden fish). A family cannot eat it also, if they do they are punished. The description of the "ulua" now ends, but the description of the Ulutui will now begin.

{Lenanus<sup>79</sup>}<sup>80</sup>

Description of the "Ulutui."

The Ulutu is a fish which grows into a very large fish, nearly as large as a shark<sup>81</sup>, its mouth is also very large, just like a door of a house; its head is as hard as a rock; this is why it is called a Ulutui. Its skin is also very hard, and its scales stand out. It lives on the "malauli" & filoa & all other fish of the sea, and also on the crab called the "Tutū", and the "saesae", and other crabs

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<sup>78</sup> [Absatz von späterer Hand hervorgehoben]

<sup>79</sup> [unsichere Lesung]

<sup>80</sup> [von späterer Hand eingefügt]

<sup>81</sup> [von späterer Hand unterstrichen]

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[Samoanischer Text bisher nicht transkribiert]

The flesh of this fish is very good to eat. This ends the history of the Ulutui.

Description of the Nofu. {Synanceia verrucosa}<sup>82</sup>

<sup>83</sup> This fish sleeps underneath the rocks in the shallow parts. It is caught by any sort of fishing. Its body is very rough, and its sting is very poisonous.<sup>84</sup> If anyone is stung by it he will suffer great pain. Its skin is poisonous, but its flesh is good to eat. Any young man who is not tattooed is not allowed to eat this fish, and also any girl who has not given birth to a child. This applies to a girl who has not been married.<sup>85</sup> This fish lives on crabs and fish. It has a habit, if it is being chased by anyone & cannot be caught, to float on the surface of the sea just as if it were dead. This is why the Samoans have a saying : – “O le toai a le Nofu.”

Description of the Tautu.

The Tautu is a fish which grows into a very large fish. It is very hard to catch this fish because its fins are very sharp. It can only be caught by spearing it. If anyone tries to catch it with his hands, or even touches it then its belly begins to swell out like a bag of copra. The reason why its belly swells is because it drinks salt water. If caught and taken on board

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<sup>82</sup> [von späterer Hand eingefügt]

<sup>83</sup> [Absatz von späterer Hand hervorgehoben]

<sup>84</sup> [von späterer Hand unterstrichen]

<sup>85</sup> [von späterer Hand unterstrichen]

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a canoe then it vomits out the salt water and its belly is again flat and goes back to its original state just the same as when it was roaming about. If this fish is caught then its internals are taken out & thrown away, its rows are also thrown away as they are poisonous, killing anyone who should eat them. The way to prepare it for eating is to boil it in a pot, when it is done then the juice of the old coconut scraped & squeezed is poured into it. This is called "Tautu soup". It is eaten by people and it is very good.

#### Description of the Pela.

This is another fish which roams about outside the reef. Its body is similar to that of the Filoa, & its scales are also similar as they are both of the same specie, but they are only differ in name, and another thing they differ in is the scales which are small, not like the Filoa's which are large. It ~~likes~~ lives on small fish and small crabs. It is a very good eating fish. Its flesh is very good to eat. It is caught by hook, ~~It and~~ {when}<sup>86</sup> baited with a small fish and lowered to the bottom of the sea. When this fish sees it, it makes a rush for it, gladly thinking that it is going to get something to eat, & not knowing it to be a trick, it is surprised to find that ~~the~~ its lip has been caught ~~th~~ by the hook & is thereby caught.

#### Description of the Su'e.

The Su'e is another fish belonging to the same kind as the Tautu, but it differs in their names, & it has no fins like the Tautu.

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<sup>86</sup> [Korrektur über der Zeile]

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Its skin is rough, but it has no long fins like the Tautu. The habits of this fish is no roam about quietly, & not rushing about like other fish, but when a shadow of a person or a canoe falls on ~~him~~ it, then it lays down on the sand thinking that that would save ~~him~~ {it}<sup>87</sup>, from its fright. If anyone sees it lying on the sand he spears it and takes it on a board. Then its body begins to swell up like the Tautu's, but it does not keep in that state as it flattens out when its is dying and vomits out all the salt water which was in its belly, and the belly becomes to its original size. When preparing to bake this fish then it is first skinned & the skin thrown away; its rows are poisonous, like the rows of the Tautu. It will kill anyone who eats it. The reason why people die from the rows of this fish is because they like it. It is just the same as when the serpent tempted Eve and Adam, when the serpent said to Eve and Adam take the fruit and eat it and you shall live, then they were tempted to eat the fruit, thinking that what the <sup>88</sup> devil said was true, but after which they were damned. It is the same as the rows of this fish, being the same as the fruit forbidden by God, that they were not to touch ~~let~~ lest they die, but they could not resist it as they were tempted by Satan. The hearts of the people {who eat the rows of this fish}<sup>89</sup> are just like that, they are tempted to eat it when they see that it is so nice. They like it and love to eat it.

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<sup>87</sup> [Korrektur über der Zeile]

<sup>88</sup> [Absatz von späterer Hand hervorgehoben]

<sup>89</sup> [Einschub über der Zeile]

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and they do eat it, when they find out that they are damned. It is like the words in the Bible: – “It is a small thing when eaten by man, but is sweet in the mouth and sour in the stomach”. It is the same with the rows of this fish which people eat in their hunger, but ends in the death. But its flesh is very good to eat, but it is owing to the peoples foolhardiness in eating it when they know that it is poisonous that kills them.

#### Description of Tavalau.

This fish is something like an “Atu” (Bonito). It has no scales, and it roams about in the ocean. It never comes inside the reef. It lives on small fish such as “sali”, “magigi”, “maomao”, and “nefu”. This fish go together in shoals and are very plentiful. It cannot be caught in any other way but the way they fish for bonitoes, i.e.<sup>90</sup> in a specially made canoe called a “va’a alo”(used for fishing bonitoes) and with a hook made out of pearl shell with a line attached to a long bamboo and stuck behind the canoe. This fish is {smells}<sup>91</sup> very fishy when {unless}<sup>92</sup> it is baked when it smells very nice.

#### Description of the “Taiva”

This fish is a brother of the “Aa”, being of the same kind, and is a very strong fish. The habits of the fish is to sleep underneath large coral. When it sees any small fish roaming about it rushes for it, and when it catches it, it makes it happy

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<sup>90</sup> id est (lateinisch für: das ist / das heißt)

<sup>91</sup> [Korrektur über der Zeile]

<sup>92</sup> [Korrektur über der Zeile]

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for it has found something to eat. This fish also caught with the "pa" in very early morning fishing. When it tries to eat the "pa" it does so in a very jerky manner. It breaks all the lines because it is a strong fish. It jerks when its lip is caught by the line or the hook. This fish is also caught by a fishing called the "salalagi". When this fish is caught it is taken and {people}<sup>93</sup> make soup of it. The flesh of the fish is very good to eat. No part of it is poisonous. It has scales of a reddish yellow colour.

#### Description of the "Galo".

This fish grows out of a "Fuga". The "fuga" which is called a "Laea". When this fish grows big then it is called a "Galo" because this is a fish which grows very large. One man cannot carry it on account of it being very large, but it takes two men to carry; this is why it is called an "'ia amo", (carrying fish). The way to catch this fish is by fishing for it in the "talauaau" and "lauloa" fishing. When this fish is caught it is sliced downwards in two parts first then again sliced four times to each side. Its scales are also taken off, and they are very large ones. Its heart is very fatty, and is very good to eat raw, as also its flesh. Its head is long and its lips are thick

#### Description of the "Ali".

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This fish has a very flat body, and is very thin like the "fai" (stingeree). Its habits are to sleep in the sand face downwards unless someone steps on it when it

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<sup>93</sup> [Einschub über der Zeile]

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gets a start and runs away, and swims ~~aw~~ about, ~~when~~ {then}<sup>94</sup> people know it is an Ali. People then get hold of a spear in the canoe and spears it, ~~when it~~ {and}<sup>95</sup> is caught. This fish is seldom seen & is scarce. The flesh of this fish is very good as there is no poisonous part, but is full of bones. Its eyes ~~lie~~ are very small. It lives on very small fish; when it cannot catch any then <sup>96</sup> it goes to sleep face downwards, because it is very cross, and it will sleep for two months, when it cannot get anything to eat. It thinks to itself it is better to die than to live when it cannot catch anything to eat, as it is ashamed of the other fishes who joke at ~~him~~ {it}<sup>97</sup> through its foolishness. Its belly is white and its back is brown, and is as flat as a piece of board.

#### Description of the Mamalatea.

This fish roams about in the ocean, & it grows into a very large fish. There is no way of fishing for this fish because it roams about in the ocean, unless it comes inside the reef then it can be caught in the fishing called the "laufai": Its flesh is very good as no part of it is poisonous. It is very fatty and they make "uluau" out of it, & is oily like "uluau fee". It has a very nice smell. When it is caught then its scales are first taken off, & taken & made into "uluau" to eat, but its body is sliced in two & cocconut leaves plaited round it & baked. It is distributed amongst the gathering of chiefs, & they eat it gladly because it is a good fish. Its head is for the ladies.

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<sup>94</sup> [Korrektur über der Zeile]

<sup>95</sup> [Korrektur über der Zeile]

<sup>96</sup> [Absatz von späterer Hand hervorgehoben]

<sup>97</sup> [Korrektur über der Zeile]

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Description of the "Ume"

The skin of this fish is rough; its nose is long, and it has a long nose, a long head & a short mouth. It has spurs on its tail, which are very sharp. If anyone is struck by it he will suffer great pain, and if it is on the arm or leg it looks as if it has been cut by an axe, because its spurs are very sharp. It lives on seaweeds growing on the reef. It can be caught in the "lauoa", & can also be caught in the "titi". When this fish is caught its skin is taken off & thrown away, but its body is sliced downwards in half & cut into pieces, and eaten raw after pouring salt water over it, which they also drink. When the hunger of old women have been satisfied they say that the fish is good, and their hunger has been satisfied thanks to the fishermen.

Description of the "Umealeva"

This is a different fish from the Ume, having a spotted colour. It has also a different head to that of the Ume. Its tail is like that of the "Sumu". Its color is like that of bird's. It has a bad smell, and its flesh is not very good. Its skin is thrown away. This fish is never given to chiefs, but is used by families. The way to catch it is by spearing it.

Description of the "Sogelau".

This fish is very similar to the "Malauli", being of the same kind, and ~~on~~ differs in the body (colour). The colour of this fish is spotted like a picture. It is caught in a kind of fishing called the "lauoa", and also in the "taumatau" which is

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[Samoanischer Text bisher nicht transkribiert]

done outside the reef. This is a good fish, and its body is like that of the "malauli", and also its flesh. When this fish is caught and taken to where the chiefs are gathered, the head is eaten by them, because that is the chiefs part, and no common person can eat it, but its sides is given to the tulafales.

Description of the "Malolo"(Flying Fish).

The malolo is a fish which roams in the ocean. Its body is similar to that of the "Uisila". When any ships approach this fish then it rises out of the sea and fly like a bird, because it has wings like a bird, and flies well. This fish has a long mouth, & its flesh is good to eat. It does not grow very big. The way to catch this fish is by torch light & net when it is sleeping on the surface of the sea. Another way to catch it is by fishing for it in boats with line & wooden hooks baited with pieces of cocoanuts. The hooks are attached to little wooden floats, and the fish come there to eat; when they are caught by the lips, then they are "ua ola uto", (a fish is caught). When this fish flies it is caught by the "Atafa" (name of bird). When it falls it is caught by the "Ata" (fish), and when it is caught it is eaten after a life of misery. This fish has no peace at any time, because when it flies it is caught by the "Atafa", & "tavae", and when it falls it is caught by the "Ata" "lauō" & "ulua", and it does not know which way to turn, on account of these savage fishes.

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[Samoanischer Text bisher nicht transkribiert]

Description of the "Masimasi".

This fish roams about in the very deep ocean. It grows very big like the "lauo", but its body is flat, & is wiry and strong when it eats the bait on a hook. The name of the fishing in which it is caught is the tiu masimasi. When the head fisherman sees these fishes jumping then bait are thrown at them, at the same time baiting their hooks with pieces of cocoanut, and these fish come around and eat. When a lip one of these fish is caught by the lip it jumps out of the water, as this is its habit when it is caught by the head fisherman. Its flesh is very good to eat & no part of it is poisonous, and it smells like the "Atu". It is also good to be eaten raw. When it is prepared, it is sliced in four each side, and the "maalo" is cut off, and given to the head fisherman, as this is the best cut and is very fatty. Its head belongs to the chief, & when it is not given to him the ladies take it. Its teeth are like those of the "Atu". Its body is also like the Atus, being smooth & has no scales. The fishing in which this fish is caught: – A boat is first built by laying the keel, and the family to which it belong prepare about two or three hundred taros, and ten pings. This is done for to feed to boat builders and the whole town, who assemble at a certain place for that purpose. The boat builders then share it out to "tauvaas" and boat builders, then the whole crowd disperse while the boat builders start working at the boat. The family then again prepare some more food, about six hundred taros and twenty pings, and thirty parcels of fish. The boat builders again share it out to "tauvaa", and the remainder is for the boat builders. Then they again go on with the building until the boat is planked, then € when they are beginning to put in the gunwale<sup>98</sup>

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<sup>98</sup> [Dollbord; verstärkter oberer Rand eines Bootes]

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[Samoanischer Text bisher nicht transkribiert]

the family again prepare another feast by making a samoan umu (oven) of about a hundred taros, and two pigs. When the work has reached the "tau & velo", then the family again prepare two hundred taros, & six pigs. When the boat is finished then the family prepare taro ~~bæ~~ in which the juice of the old cocoanut is poured into it and baked over night, and is called "loloï", and each family is invited to prepare ten packets each, with five taros to each packet. When the day arrives for sand papering the boat then the boat builders and the whole town gather together at some given place, and the family bring "loloï" and pigs and share it amongst the boat builders, "tauvaas", & the town, but a lot of uncooked taro is put aside say about two hundred for the "umu tuaina" which comprises of only taros & faiai (baked cocoanut juice) This is shared thus: – twenty lolois & twenty baskets of food, faiai & palusami (taro leaves baked in cocoanut juice) one packet of fish, (large fish) ten small packets of fish, & two fowls for the crowd to eat.

<sup>99</sup> What is called "mea taumafa" is for those who remain behind during the fishing at pray that the fishing party may have good luck. The other shares which are given out are as follows: – The parson's share: two lolois, ~~two~~ {3}<sup>100</sup> large packets of fish, two baskets of assorted food, palusami, faiai and three small packets of fish, & a fowl. Fishermen's share: two lolois, five baskets assorted food, four large packets of fish, a fowl and ten small packets of fish. Tautaiusu's share: three lolois, five baskets assorted food, five large packets of fish, two fowls & ten small packets of fish. Head fisherman's share: four lolois, five ~~þ~~ baskets assorted food, palusami, faiai, & five ~~small~~ {large}<sup>101</sup> packets of fish, two fowls, & six small packets of fish. And when another umu is brought called the "tuiama" composing of two hundred taros it is divided amongst the boat builders & fishermen. The builder's share is

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<sup>99</sup> [Absatz von späterer Hand hervorgehoben]

<sup>100</sup> [Korrektur über der Zeile]

<sup>101</sup> [Korrektur über der Zeile]

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[Samoanischer Text bisher nicht transkribiert]



a hundred taros & five faiais. Then the family again prepare food called the "umusā", and collect together twenty two fine mats, ~~ten~~ {15}<sup>102</sup> bolts of cloth, and 100 marks in cash, three women's dresses, two shirts, a coat, & two pieces of tappa called "ululima", two tappas, called "ulu tolu", & one tappa called "ulu lua", three tappas called "tai laumea" & ten tappas called "limagalau". That is the total of things given away at the "umusa" of the work, which is about one hundred & fifteen articles.

The family will then prepare the "tiuga", by cooking fifty taros, ten faiais, a basket of young cocoanuts of about sixty, a basket of water in cocoanut shells, & two double water shells. The "tiuga" (fishing) will then go out. The head fisherman will throw out the lines attached to floats, & pieces of cocoanuts is thrown over also. The malolos will then come around & eat it. The {small}<sup>103</sup> hooks are made of fish bone and they will then catch the fish. The boat will then proceed when they will meet with a shoal of fish, & when ~~f~~ they jump the lines are thrown out to them and they are caught, but there is no other way of catching this fish. Plenty of fish are caught ~~by~~ from this shoal, say about ten, when the boat will return & family are pleased that their boat has been lucky.

Description of the fishing called "Moe Malie".

The boat is got ready by the head fisherman to go shark <sup>104</sup> hunting. The family prepare a hundred taros, a pig, 30 packets of fish, and bake them. When it is done it taken to the fishermen & they eat it. It is forbidden<sup>105</sup> for any one, who does not belong to the fishing party to eat {of}<sup>106</sup> this food. The boat will then proceed to sea, taking with them a piece of raw beef & fifteen raw fish. They will sleep at sea, when they will ~~feel~~ ~~or~~ hear the shark coming

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<sup>102</sup> [Korrektur über der Zeile]

<sup>103</sup> [Einschub über der Zeile]

<sup>104</sup> [Absatz von späterer Hand hervorgehoben]

<sup>105</sup> [von späterer Hand unterstrichen]

<sup>106</sup> [Einschub über der Zeile]

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[Samoanischer Text bisher nicht transkribiert]

The head fisherman will then throw the bait {of raw fish}<sup>107</sup> over, and he gets ready. The shark still comes on and meets with the bait which it devours, until it encounters the last bait which is under the head fisherman, ~~and~~ when it is ~~toe~~ caught in a loop & pulled up. The "tautai" (head fisherman) will then hold its head up and spear it through the mouth with a spear & killing it. Lots of sharks are caught in this manner by this boat at night, say about twenty, which makes the "tautai", who conducted operations, very glad. They then go ashore and the whole town is happy. The "tautai" will then commence to share it amongst the whole town and relations. The shark has several names, ~~it~~ ~~to the~~ {which}<sup>108</sup> are alava, tanu, uluvai, aso, polata, naiufi, tanifa, fanifa tea, sololalo, & the faene.<sup>109</sup> The dung of the Faene has a very pleasant smell to the other fish, for when it "eases itself" the other fish follow & eat it, when they are looped; sharks, whales, & mataitaligas, which cannot be caught in any other fishing but by whalers. The different kind of sharks are eleven.<sup>110</sup>

#### Description of the Net in which Turtles are caught.

This net is made of cinnnet, having a hundred "matas". Its "matas" are very wide apart. Its length is about fifty fathoms. When it is finished & ready for use then the town is invited to prepare by cutting bunches of bananas & ripening them, & preparing other ~~to~~ foods, each one to bring two lolois, two taros, two coconuts, & a bunch of ripe bananas. When this is ready

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<sup>107</sup> [Einschub über der Zeile]

<sup>108</sup> [Korrektur über der Zeile]

<sup>109</sup> [Unterstreichungen von späterer Hand]

<sup>110</sup> [Unterstreichung von späterer Hand]

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[Samoanischer Text bisher nicht transkribiert]

it is placed in front of the fishermen, who share it out. There are four hundred lolois, thirty baskets assorted food, fifty packets of fish, one hundred large fish, thirty palusami, twenty faiais, four hundred bunches of bananas, which the tautais share out as follows: – Share to be eaten by the crowd: twenty lolois, twenty large fish, twenty baskets assorted food, twenty small packets of fish, thirty bunches of bananas, twenty palusami and & thirty faiai. Parsons share: 20 lolois, twenty baskets assorted food, ten large fish, five packets fish, & six bunches of bananas.

Tanupega's share: Twenty {two}<sup>111</sup> lolois, fifty baskets assorted food, sixty large fish, thirty packets of fish, thirty bunches of bananas, ten palusami, & ten faiai.

Tautai usu's share: – thirty lolois, twenty baskets assorted foods, ten large fish, eight packets fish, five bunches ripe bananas, twenty palusami, & six faiai.

Another Tautaiusu's share: Thirty lolois, twenty baskets assorted food, ten large fish, eight packets of fish, five bunches of ripe bananas, twenty palusami, & six faiai.

Another Tautaiusu's share: Thirty lolois, twenty baskets assorted food, ten large fish, eight packets of fish, five bunches of ripe bananas, twenty palusami, & six faiais. When the Tautaiusu's shares are finished then the shares of the tautais who are to handle the net are called out. Tautai's share: Forty lolois, thirty baskets of assorted food, ten large fish, ten packets of fish, ten bunches ripe bananas, twenty palusami, & six faiais. The next day the net is taken out to be used, and they go outside the reef and drop their net whilst a lot of people drive the fish into it making striking the water with sticks & making a noise. A lot of fish is caught in the net

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<sup>111</sup> [Einschub über der Zeile]

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[Samoanischer Text bisher nicht transkribiert]

1 there being about forty turtles, and twenty stingeress,  
2 This net has caught a lot of fish, and the tautais  
3 are very happy because the net is lucky.

4

5

6

7 Description of the fishing called the "Lauloa"

8

9 This lauloa fishing is done by the town preparing &  
10 making rope from the bark of the "fau", each head  
11 of a family contributing a rope of eighteen fathoms in  
12 length, and each side is twenty four fathoms. The town  
13 then prepare lolois, there being three lolois to one aulau,  
14 and each loloi contain five taros, and no loloi is to con-  
15 tain more taros than five, and each man is to contri-  
16 bute a basket of assorted food & a faiai. When the  
17 day arrives when all these foods are to be collected  
18 the heads of each family contribute a coarse mat  
19 each, which are sewn together and form the belly or  
20 tail end of the net. That is the net for lauloa fishing.  
21 The tautais will then measure it out, and lay out  
22 the ropes to which these mats are attached, by sewing  
23 them together by the tautais, & the taupega's collect  
24 the lolois, ripe bananas & baskets of assorted foods.  
25 There are four hundred {& fifty}<sup>112</sup> lolois, one hundred {& forty}<sup>113</sup> baskets  
26 of assorted foods, palusami, faiai & ripe bananas are  
27 four hundred. The townspeople then place all this  
28 food inside of the net, which is being sewn by the  
29 <sup>114</sup> tautais, each person carries only one basket, and only  
30 with the right hand, it being forbidden to carry more  
31 or with any other but the right hand. The whole crowd  
32 gather together & with one rush they make for the  
33 net & place the baskets of food on it & take it  
34 away again.

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<sup>112</sup> [Einschub über der Zeile]

<sup>113</sup> [Einschub über der Zeile]

<sup>114</sup> [von späterer Hand hervorgehoben]

### Das Lau loa-Fischen

Das Dorf bereitet die Lau loa-Fischerei vor, indem zunächst jedes Familienhaupt ein Netz von 18 Faden Länge und 24 Faden Breite aus der Rinde des Fau herstellt. Das Dorf bereitet dann lolois, – jedes zu je 5 Taro, und kein Lolo darf mehr als ihrer 5 enthalten; jeder Mann hat einen Korb mit Essen (assorted food) zu liefern. Wenn der bestimmte Tag kommt, liefert jedes Familienhaupt eine dichte (coarse) Matte; diese Matten werden zusammengefügt und bilden den Bauch oder den Schwanz des Netzes. Nachdem der Häuptling das Netz ausgemessen hat und die Seile an die Matten befestigt sind, wird die ganze gesammelte Nahrung von den Dorfleuten in das Netz gesetzt; jeder Mann trägt dabei nur einen Korb voll und nur mit der rechten Hand, – es ist verboten mehr zu tragen oder mit der linken Hand anzufassen. Dann fassen alle das Netz an und tragen es mit dem inliegenden Futter fort.

Die Nahrungsmittel werden darauf unter die Beteiligten verteilt, und zwar nach bestimmten Sätzen.

Die Taitai's gehen dann fort ~~um~~ with the Sewing of the net, während die Dirfbewohner Essen vorbereiten, das man umu tui nennt, indem jede Person eine bestimmte Zahl von Taro beisteuert. Während man das umu tui vorbereitet, darf niemand die Milch einer Kokosnuss trinken oder irgend etwas von ihr essen, überhaupt irgend etwas davon essen, was für das umu tui bestimmt ist. Tut jemand es doch, so wird er auf See verunglücken: er wird von irgend einem Raubfische aufgefressen werden oder aber in die See fallen und untersinken und ein Octopus ihn unten festhalten bis er ertrunken ist. Ausserdem wird aber dann die ganze Fischereigesellschaft keinen einzigen Fisch fangen.

Die Tautai's ordnen an, dass jede Familie ein Seil von 50 Faden Länge liefert. Dieses Seil heisst „maea“ und ist aus der Rinde des „Fau“-Baumes gemacht. Dann ergeht der Befehl, An den Seilen Kokosnussblätter zu befestigen; die Fiedern werden von den Rippen gelöst und um die Seile gewunden.

Sobald hohe Flut (Springflut?) ist, gehen zunächst die Tautai nach dem Ufer und vergraben (bury) den Sack des Netzes. Der Sack wird ~~an~~ „on the side of the harbour“ vergraben und kann nirgendwo anders vergraben werden, so wie man es bei anderen Fischereien tut.

Wenn die Flut eben abebbt, beginnt das Volk die Seitenteile des Netze s see wärts zu schleppen. Der Raum, der von dem Lau loa bedeckt wird, ( umfasst wird) ist etwa 2 oder 3 Quadratacker gross. Dann werden die Flügel zusammengebracht. ~~und verbunden.~~



[Seite 69 – eingelegte Übersetzung S. 2]

[Leere Seite]

[Seite 69 – eingelegte Übersetzung S. 3]

[Leere Seite]

[Seite 69 – eingelegte Übersetzung S. 4]

[Leere Seite]

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[Samoanischer Text bisher nicht transkribiert]

When the town people are finished, then the tautais commence to share the food. The first share is for the crowd to eat, there being twenty lolois, ten baskets assorted food, palusami, Faiai, five packets of fish and two large fish. Parsons share: – Twenty lolois, five baskets assorted food, palusami, faiai, three large fish, & four packets fish. Tautai usu's Share: – Thirty lolois, twenty baskets of assorted food, faiai, palusami, seven large fish, & ten small packets of fish. Town's share: – Fifty lolois, forty baskets assorted food, twenty large fish, twenty packets fish, faiai & palusami. Tautai who conducts the fishing: – Forty lolois, fifty baskets assorted foods, ten large fish, ten packets of fish, faiai & palusami. The tautai's will then go on with the sewing of the net, while the towns-people prepare food, each person contributing a certain amount of taros. This is called the "umu tu'i". Whilst preparing this oven (umu) no one is allowed to drink the milk of a cocoanut, or eat a colonel of the nut or any other part of it, or to eat anything at all which is being prepared for the "umu" called the "umu tu'i".

<sup>115</sup> If anyone eats anything then he will be the victim of some accident in the sea: He will be eaten by some savage fish, or he will drive down into the sea & an octopus will hold him down until he drowns. This is not all as the fishing party will get no fish at all.

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<sup>115</sup> [Absatz von späterer Hand hervorgehoben]

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[Samoanischer Text bisher nicht transkribiert]

The tautais give orders to everyone, ~~either~~ {that}<sup>116</sup> every family gives a rope ~~containing~~ fifty fathoms in length.

All these ropes are ~~spun round~~ {made from}<sup>117</sup> the bark of the fau {which is spun}<sup>118</sup> & called the “maea” (rope).

When these “maeas” are ready then an invitation is given to all the families, as follows: — “la faa-launiu uma lau”, (cocoanut leaves be attached to the ropes).

Then cocoanut leaves are brought and taken away from the stem and wound round the rope.

When it is high tide the tautais will first go down to the beach and bury the bag<sup>119</sup> of the net.

This bag or belly of the net is buried on the side of a harbour, and it cannot be buried in any other place, such as is done in other fishing.

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<sup>116</sup> [Korrektur über der Zeile]

<sup>117</sup> [Korrektur über der Zeile]

<sup>118</sup> [Einschub über der Zeile]

<sup>119</sup> [von späterer Hand unterstrichen]

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[Samoanischer Text bisher nicht transkribiert]



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When the tide is just ebbing away the people will then begin to drag the sides of the net seawards.

The space which will be covered by that lauloa is about two or three square acres.

Then the sides are brought together in a circle and joined together

The ends of the sides are then attached to the sides of the bag (tu'i).

The other end of the side is taken by a person and joined to the other side of the bag.

This person is called the "Taiao". When he reaches his destination then they say "ua so'o taiao". (Taiao has circled).

When the first circle has been completed then they say: – Ua soo le tuatasi.

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[Samoanischer Text bisher nicht transkribiert]

When the first circled has been completed,  
and the second circle goes round then they say:

"Ua so'ō tualua."  
{erūo}<sup>120</sup>

When the second circle has been completed, &  
the third circle goes round then they say: –

"Ua so'ō tuatolu."  
{Hals}<sup>121</sup>

When the third circle has been completed and  
the fourth circle goes round then they say: –

"Ua so'ō tuafa".  
{ea}<sup>122</sup>

When the fourth circle has been completed &  
the fifth circle goes round then they say: –

"Ua so'ō tualima".  
{elima}<sup>123</sup>

When the fifth circle has been completed  
and the sixth circle goes round then they say: –

"Ua so'ō ~~tua-ōne~~ tualima."

When the fifth circle has been completed,  
and the six circle goes round then they say: –

"Ua so'ō tuaono."  
{ūono}<sup>124</sup>

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<sup>120</sup> [Notiz von späterer Hand]

<sup>121</sup> [Notiz von späterer Hand]

<sup>122</sup> [Notiz von späterer Hand]

<sup>123</sup> [Notiz von späterer Hand]

<sup>124</sup> [Notiz von späterer Hand]

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[Samoanischer Text bisher nicht transkribiert]

When the six circle has been completed & the seventh circle goes round, then they say: – "Ua so' o tuafitu."

When the seventh circle has been completed & the eighth circle goes round, then they say: – "Ua so' o tuavalu."

When the eighth circle has been completed then the side is "fō"

The meaning of the word "fo" is that the sides are ended and that the remainder may be gathered any way towards the bag.

All the people {are lined in a}<sup>125</sup> circle and carry it towards the "tu'i"

All these people going together towards the "tu'i" signifies all the fishing going there when encircled inside.

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<sup>125</sup> [Einschub über der Zeile]

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[Samoanischer Text bisher nicht transkribiert]

And the people rush about in the vicinity of the "tu'i".

When the "fo" of the sides has been completed then all the fish are tied inside of the "tu'i".

When the tu'i has been tied, being full of fish, then they come ashore noisily.

Not only do they catch fish inside of the tu'i, but each person catch a lot of fish.

When the tu'i reaches the shore it is carried by 300 people because it is full of fish.

The tu'i is opened then, ~~the~~ the total of both large & small fish are counted.

Each kind of fish is placed together so that they ~~may~~ may know how many different kinds of fish they have caught.

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[Samoanischer Text bisher nicht transkribiert]



When they have finished counting then they know the totals of the different kinds of fish there.

They also know by this counting the amount of large and of small fish.

They also know the amount of large fish caught.

They also know the amount of small fish caught.

When they know the exact number of fish caught then it is called out.

There are two words for declaring this: –  
Large fish, how many? (Pe fia?).  
small fish, how many? ( „ „ ).

When finished then it is shared out amongst the fishing party.

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[Samoanischer Text bisher nicht transkribiert]

There are very many kinds of fish which are caught in the lauloa fishing

Lots of sharks are caught. Galos, Uluas, & ulapo's are also caught

Filoas are also caught. (All the different kinds of filoas as described in foregoing part of this book).

Lots of malaulis are also caught, & lots of matamu's, and Ataatas.

Any kind of {large}<sup>126</sup> fish which comes around to where the "lauloa" fishing is carried on are caught.

Lots of small fish are also caught in this fishing.

Maninis, afulu, ususi, moana, fuga, & a large variety of small fish are caught.

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<sup>126</sup> [Einschub über der Zeile]

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[Samoanischer Text bisher nicht transkribiert]

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When they fish to go out fishing another day they do so.

But there are certain ~~tides~~ {places}<sup>127</sup> for this kind of fishing.

There are other towns in which this kind of fishing is not suitable because the {fishing}<sup>128</sup> places are bad.

This is the description of "lauoa fishing"

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#### Modes of Fishing in which Malaulis are caught

1. Some old fishing of olden days which ~~of~~ were done in which the malauli is caught.
2. There are also new fishings of now-a-days which people know in which malaulis are caught.
3. In lauoa fishing, as already described, lots of malaulis are caught.

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<sup>127</sup> [Korrektur über der Zeile]

<sup>128</sup> [Einschub über der Zeile]

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[Samoanischer Text bisher nicht transkribiert]

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But these are fishings in which the malauli is caught: – (a) fishing with line & hook made of pearl shell, in early morning. (2) By fishing with net called the “u’a”.

There are also other fishings which are done at the present day with European methods, it is done with the hook.

There are certain ways of conducting alafaga in Samoa, and there are certain towns in which it is carried on.

That kind of fishing is called the chiefs' & talking mens' fishing.

The towns in which there are harbours is the place where alafaga fishing are carried on.

It is in harbours only that this fishing may be carried on, and in towns in which are “Namo.”

Those who conduct this sport are called “O le Puga & Faimea”

It is those who make “pa's” (hook made of pearl shell) who, control & conduct everything in connection with

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[Samoanischer Text bisher nicht transkribiert]



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this sport. They also name the day on which this kind of fishing is done.

There are also certain days on which to begin fishing. There are also certain months, October & November.

This kind of fishing is carried on every year in towns in which it is carried on.

There are also certain towns in which this kind of fishing is not done. These are the towns without harbours.

If they make pās to-day it is called the "mafola o pa", as is the custom.

This is a day of plenty of food, taro, pigs, fish, etc.<sup>129</sup>

To-morrow, they commence the fishing which is called the "alafaga"

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<sup>129</sup> [von späterer Hand unterstrichen]

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[Samoanischer Text bisher nicht transkribiert]

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This day is called by this name: –  
“E fuiumu ai pa.” The “pas” are for the first  
time taken to the sea.

There are sides in the “alafaga”, ~~each side~~  
~~being 30~~ there being 30 on each side, and  
see who can catch the most fish.

Then the alafaga commences. ~~E~~ The  
haul of malaulis is counted together.

So that they may know how many fish  
each person catches, and how many on each side,  
and the total amount of both sides.

There are lots of malaulis caught in this  
fishing, both large and small fish.

The fish caught by one side is given to  
the people of the other side, and the other side  
gives theirs to the other side. (exchange).

And all these fish are taken and eaten  
by them.

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[Samoanischer Text bisher nicht transkribiert]

[Seite 95]

This fishing is carried on at any time the  
"Faimea" names.

When the "Faimea" wishes to end the sport the  
he can do so. (lalama pā.)

On the day in which this sport is ended a  
lot of food is prepared.

When one side loses they will not ~~have~~ have  
any place at all times.

But will be thinking about the next match  
in the month of November.

The side that lost also present the winning  
side with food.

Lots of food are given in this presentation,  
pigs, fowls, & other food etc.

And the winning side can do whatever  
they like with those of the losing side.

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[Samoanischer Text bisher nicht transkribiert]

[Seite 97]

The winners can also ask the losers for anything they like.

No mean person goes out with this fishing party, because all their belongings are taken.

It is not taken by force but it is the custom of this sport.

This is the best fishing sport in which the Kings of Samoa indulge in.

There are certain pa's kept by the heads of families & called "valuable pas".

These pas are kept in the family & given from one generation to another, but cannot be taken out of the family.

These are the things which they loot in war time, and are much sought for by those who like this sport.

The alafaga is a "god" <sup>130</sup> in which the Samoans still uphold {or observe}<sup>131</sup>

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<sup>130</sup> [von späterer Hand durchgestrichen]

<sup>131</sup> [von späterer Hand ergänzt]

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[Samoanischer Text bisher nicht transkribiert]



(e) Another net in which the malauli is caught in Samoa is called the "u'a."

This fishing is not carried on in every town of Samoa, but is only in certain towns.

Towns which have rock bound coasts and towns which have no harbours are the towns in which this kind of fishing is not done.

It is only in towns which have harbours and good fishing places that they have this sort of fishing.

I will first find out the name of the net called the "u'a". (it is a large canoe).

Those who are called Tautai<sup>132</sup> are the people who control the making of the net.<sup>133</sup>

They proclaim to the whole town that the u'a is to be prepared ("o le a sae le u'a").

And all the families obey and do as is ordered by them.

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<sup>132</sup> [von späterer Hand unterstrichen]

<sup>133</sup> [von späterer Hand unterstrichen]

[Seite 100]

[Samoanischer Text bisher nicht transkribiert]

[Seite 101]

They commence to prepare this bark. It is procured from the bark of young breadfruit trees.

It is then brought and prepared by the women so that it may be soft.

When it is finished by the women then it is taken out & sun-dried so that it may be easily handled.

After it has been sun dried it is then split in very narrow strips and rolled.

After it has been rolled it is then called string. This is then the "u'a" as is called

This string is very strong & hard to break, and it takes a long time for it to rot. It is better than the European string.

After all the strings have been rolled then it is made into a net.

Its thickness is like the following illustration: –



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[Samoanischer Text bisher nicht transkribiert]

[Seite 103]

People who are called the „au faiva”, all make their nets out of this material.

After all the nets have been completed they are then collected together.

Then all the Tautai gives the following orders: –  
“O le a vavae le afo o le upega.”

The meaning of this is: – That everyone who has worked his share on the net shall be known that he has done his fathom of net.

The meaning of the words “vavae le gafa.”  
All the fathoms have been rolled.

And all the fishermen will then have a feast.

The Tautais will then give orders that each man is to contribute ten taros and a fowl towards it.

This share shall not be exceeded by anyone.

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[Samoanischer Text bisher nicht transkribiert]

After the distribution of the „afo”, then a certain day is given on ~~th~~ which all the nets are to be joined together.

The meaning of “O le gagauina o le upega”, is that all the nets {which were contributed by each one}<sup>134</sup> are to be joined together into one

The pieces of nets contributed by heads of families are noticeable, and those by the young men are also known.

This net has also a belly or bag at the end, about ten fathoms in length.

The belly of the net is about five fathoms deep.

Every one may please himself how many taros or lolois he may contribute

Some people present large pigs to the town according to Samoan custom.

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<sup>134</sup> [Einschub unter dem Absatz]

[Seite 106]

[Samoanischer Text bisher nicht transkribiert]



When the day arrives, which was named by the tautai, on which the feast is to take place

then all the people dress themselves with kilts made out of the ti-leaf.

No one is allowed to be dressed up in anything else but a titi (~~kilt~~ Kilt made of ti-leaf).

A certain ~~place~~ house is placed {or used by}<sup>135</sup> to the tautais, & tautai usu.

The tautai usu are head fishermen of other towns ~~who~~ in which this mode of fishing is done.

And they attend these ceremonies for the sake of the good which are prepared on these occasions.

The time arrives when the food is to be carried into the house in which the Tautai's are in. They all go together in a body.

All the baskets etc. are carried on the right side.

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<sup>135</sup> [Einschub von späterer Hand]

[Seite 108]

[Samoanischer Text bisher nicht transkribiert]

[Seite 109]

It is strictly forbidden to carry anything on the left side.

The reason of this custom in this fishing is, in the Samoan fashion, thus: –

When they carry anything in the left side it signifies that all the fish will go away from the belly of the net.

Another meaning is that if all the ~~the~~ baskets & things are carried on the left side

then all the fish will go in the belly of the net.

It is forbidden also to place whatever they are carrying anywhere, but is placed exactly where

the Tautai, ~~places his load~~ who leads the procession, places his load.

The meaning of this is that when they place their loads anywhere

[Seite 110]

[Samoanischer Text bisher nicht transkribiert]

the fish will also go anywhere in the net, and not go into the belly of the net.

All the different foods are placed together according to kinds; but the Tautai conducts the sharing.

The {number of}<sup>136</sup> taros are first called out. The taros are first carried away, even if they return ten times until it is finished.

Then the yams are then carried away, and then the ripe bananas, which are very plentiful.

When all the various kinds have been carried away from this place.

then the Tautai's will commence sharing it out.

They first find out the totals of the amount of food there.

When the shares have been given out according to the Tautai's wish

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<sup>136</sup> [Einschub über der Zeile]

[Seite 112]

[Samoanischer Text bisher nicht transkribiert]

then the remainder of the food is distributed amongst the fishermen.

Food for the Tautai's are left. This comprise the best food, which is picked out of the lot.

After the distribution of food to the fishermen

then they prepare something to eat for the fishermen, which is called the "ava sasā".

No one who does not belong to the fishing party is allowed to partake of this feast.

But only those who belong to the fishing party can eat of this food.

It is only when the fishing party arrives on shore after the first fishing

that {any}<sup>137</sup> people are permitted to eat this food.

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<sup>137</sup> [Einschub über der Zeile]

[Seite 114]

[Samoanischer Text bisher nicht transkribiert]



When the fishing party return on shore it is discovered that very many malauli's have been caught.

It is not only malaulis that are caught in this fishing, but any other kind of fish which comes there.

The malauli, when it is prepared for a feast in the Samoan style, is prepared thus: –

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It is made into Vaisū (soup). It is first cooked until done, then cut up in pieces & placed in banana leaves

then the juice of the old cocoanut, ~~is~~ which is boiled by means of red hot stones, is put into it. A little cocoanut milk is also put into it.

The Samoans have a comparison word when anything is good.

then they say "It is sweet like the Vaisū."

They also make soup out of it by cooking it in hot water.

[Seite 116]

[Samoanischer Text bisher nicht transkribiert]

The flesh of this fish is also very good to be eaten raw. It is very good eating.

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<sup>139</sup> The way of Fishing in which the "Atū" is caught.  
(Bonito)<sup>140</sup>

The description of this Fish has already been given, and of it being a good eating fish

But I wish to describe the ~~the~~<sup>141</sup> mode of fishing in which the "Atu" is caught.

There are certain towns who like this sort of fishing called the "alo atu" (paddling for atu's).

This kind of fishing is carried on outside the reef in very deep water, and very far out.

Pearl shells, which are found in the sea, are made into hooks (pā's). They are very large hooks.

There are certain Tautai's who conduct this mode of fishing, & who are very much respected in Samoa.

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<sup>139</sup> [Hervorhebung von späterer Hand]

<sup>140</sup> [von späterer Hand ergänzt und nochmals späterer Hand unterstrichen]

<sup>141</sup> [von späterer Hand gestrichen]

[Seite 118]

[Samoanischer Text bisher nicht transkribiert]

[Seite 119]

These Tautais are very clever in “pā” making for “atu” fishing.

The “pā atu” is a very valuable thing, & is kept in the family as a keep-sake going from one generation to another.

They first look for a canoe. This canoe is called a “Va’a alo”.

This canoe is larger than the canoe called the “paopao”.

Not many people are clever in the making of “va’a alos” in which they go out “atu fishing”.

It is only those who are called “va’a alo” builders who can make them.

Canoes that are planked are the best canoes for this mode of fishing.

The keel is of the canoe is first cut.

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[Samoanischer Text bisher nicht transkribiert]

When they have got the keel, they they go out and cut wood for the planks of the canoe.

Planks from the "fau" {hibiscus}<sup>142</sup> & "ulu" {breadfruit}<sup>143</sup> trees are the most suitable for the "va'a alo".

Then the canoe is being built who enough planks are found.

Only the families who are rich can afford to have one of these canoes built, because a lot of food is required.

If food are not plentiful and not good, then the builders will build the canoe badly.

If the food are plentiful & good then the canoe is built well.

Not only is it well built, but it is also quickly done.

The builders are called in Samoan "Mataisau".

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<sup>142</sup> [von späterer Hand nachgetragen]

<sup>143</sup> [von späterer Hand nachgetragen]

[Seite 122]

[Samoanischer Text bisher nicht transkribiert]



[Seite 123]

And the people who own the canoe are called in Samoan thus: –

“O alii fai oa” and “tauva’a”. These names are extensively used in Samoa when canoe-building are in progress.

This is how the canoe is built by a wise and clever “Mataisau” (canoe builder): –

It is evenly made so that it may be a fast canoe in order to reach the fishing ground quickly.

It is also strongly built so that it may be able to resist the rough weather out at sea.

A rich family will present the builders every day with a roasted pig.

There are several builders, but there is always a head-builder who conducts the work.

The head-builder gives orders to each one of the builders of what they are to do.

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[Samoanischer Text bisher nicht transkribiert]

[Seite 125]

The ends of the planks are bevelled so that it may be well joined. When it is joined then they

take gum and gum it with. The Gum is extracted from the bark of the breadfruit tree.

After gumming then holes are bored to join the planks.

After gumming then pieces of tappa (unpainted) are placed over the gum.

After the gum has been covered with tappa then it is tightened.

After tightening then it is bound with string

These strings are to bind the planks together with so that the gum may stick.

After it has been tightened then cinnet is used.

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[Samoanischer Text bisher nicht transkribiert]

[Seite 127]

This cinnet is called in the "va'a alo" builders language the "afa-saūga."

Then "afa saūga" is used to bind the joins, which were gummed, together.

After it has been bound with cinnet ~~with~~ then the work of planking is complete.

This is how all the planks are joined until the canoe is finished ~~planked~~.

When all the planks of the canoe has been completed

then they go out to cut wood for the gunwale of the canoe.

When the gunwale of the canoe has been finished then they go out and cut wood for the "tau" of the canoe.

When this is finished then they commence putting on the out-rigger

[Seite 128]

[Samoanischer Text bisher nicht transkribiert]

When the "va'a alo" is finished, then it lays there, and it looks very pretty.

Then the people of the family will commence and prepare a lot of food for the "umusā" (feast) of the "va'a alo".

Not only food, but merchandise is given in payment to the builder who built the canoe.

A large amount of food is prepared by the family, comprising of pigs, taro, & lots of fish.

The "Tufuga usu's" also attend this feast, on account of the food which they like to get & eat.

They are exchanged with fine mats, tappa, and lavalavas, or a piece of land.

When the head fisherman gets a "va'a alo", then he is very glad.

He goes into the bush and cuts down a long bamboo

[Seite 130]

[Samoanischer Text bisher nicht transkribiert]



It must be a strong one as it is used for  
a rod by the Tautai in fishing for "atu's". {bonito}<sup>144</sup>

Either two {or three}<sup>145</sup> lines a with pa's are attached to  
this bamboo.

When the canoe goes out fishing only two men  
are needed for the crew.

Only the one who is called the "Tautai", and  
the "soa-'alo", who is the crew.

They prepare food to eat, and water to drink,  
when going fishing, which they take with them.

When the cocks crow in the morning, then  
the fishermen get ready & go out, because the f atu  
is an early rising fish

Wherever the shoals of "atu" are, the gogo, (sea-  
bird) is seen swarming over it.

These birds is how the fishermen are able to  
know where the atu's are.

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<sup>144</sup> [von späterer Hand nachgetragen]

<sup>145</sup> [Einschub über der Zeile]

[Seite 132]

[Samoanischer Text bisher nicht transkribiert]

[Seite 133]

When the Tautai sights the "inafo" (shoal) of "atu" then he says to his crew.

Say, paddle away, theres the shoal of atu's with the seabirds over it.

Then the padde away strongly because they have sighted the shoal of atus

When the canoe approaches the shoal then the rod is stuck up.

Two rods are stuck up behind where the tautai sits

A large rod, and a small one which is called the "lavel'ave".

The lines are let loose & thrown into the sea amongst the shoal of fish.

When an "atu" bites, it is pulled up & caught.

[Seite 134]

[Samoanischer Text bisher nicht transkribiert]

[Seite 135]

When an "atu" is caught & hauled into the canoe and the whole ~~flett~~ fleet of "va'a alo's" see it

then all the "Tautais" yell out "atu ex".

When any one hauls a fish up and it falls into the sea, then they swear & the offender.

When a canoe is lucky and ~~catch~~ has plenty of bites

then it will catch plenty of fish, reaching a hundred "atus".

When the canoe returns on shore, the people of the family & the townspeople also are very glad.

Because they have caught a lot of "atu" from the fishing.

That is the description of the fishing in which the atu is caught.

[Seite 136]

[Samoanischer Text bisher nicht transkribiert]

Description of the mode of Fishing in which the  
Fuga, Pone, Moana, Ililia, & Malau are caught.

This fishing is called in Samoan the "tā-  
maaga."

This mode of fishing is not carried on in  
every town in Samoa.

But is confined only to certain towns where  
a lot ea of stones can be gathered & piled up.

It is done with the net, which is not made  
of European string.

But is made of s out of Samoan string,  
made out of the bark of a tree.

The name of this tree is the "Fau-Sogā". It  
is barked and then prepared.

Then taken & dried until its is properly dry.

[Seite 138]

[Samoanischer Text bisher nicht transkribiert]



[Seite 139]

When it is dry then it rolled up into string,  
thickness of which is like the common European  
strings.

After it has been rolled into string then it is  
made into a net, which is called the "āuāu".

Every one has his own particular stones  
which he has gathered & piled up.

Lots of people are needed in this fishing so  
that the "tā" may be done well.

The net, which is called the "āuāu", is spread  
around the pile of stones

And then all the stones are removed, leaving  
only the fish inside of the net.

The fish will then be caught in the sides of  
the net, & the people catch it & throw it into the  
canoe.

These fish are the Fuga, Pone, Moana,  
Iiilia & Malau.

[Seite 140]

[Samoanischer Text bisher nicht transkribiert]

Description of the mode of fishing in which  
the Turtle is caught.

This fishing is not done in all the towns in Samoa, but there are certain towns in which it is carried on.

The net is made by Tautai's who are used to making nets for Turtle fishing.

The net is a very large one as it is a large fish.

There are certain days, which the Tautai's know, when they go out fishing with this net.

These are the days of the new moon<sup>146</sup>, & the last quarter of the moon<sup>147</sup>.

The net is taken out and spread wherever the Tautai pleases.

And people will beat the sea & make a noise driving the fish towards the net.

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<sup>146</sup> [von späterer Hand unterstrichen]

<sup>147</sup> [von späterer Hand unterstrichen]

[Seite 142]

[Samoanischer Text bisher nicht transkribiert]

[Seite 143]

And all the turtles will go towards the place  
where the net is placed.

Other turtles dive into the belly of the net

And other turtles are caught against the sides  
of the net and grapple with the men.

The men trying to turn the turtles upside  
down

As when they are turned upside down they  
are helpless and cannot escape.

If it is a place where there are a lot of  
turtles they shall ~~be~~ all be caught.

All the people are glad because a lot of  
turtles are caught, & it is a fish very much liked  
by the Samoans.

[Seite 144]

[Samoanischer Text bisher nicht transkribiert]

Description of the Turtle when it is prepared to be  
cooked for eating by Samoans.

The turtle is called the forbidden fish in Samoa. There are certain chiefs who are entitled to it.

In all the towns, the chiefs are the only people who receive the forbidden fish (turtle).

If the townspeople do not give the turtle to a chief then a big row is the result.

This fish is also given to Kings of Samoa, because it is a fish for Kings.

But in other places it is given to tulafales, who as soon as they get it, commence to prepare it for eating.

This is how it is prepared when it is to be eaten,

When it is caught in the fishing, as before described,

[Seite 146]

[Samoanischer Text bisher nicht transkribiert]



[Seite 147]

Then an oven is prepared to cook the turtle in, a while the chiefs are gathered together in some house.

And everyone does not know how to prepare this fish.

But there are certain people who are accustomed to the preparation of the above-mentioned fish.

The internals are taken out while it is alive, and it is not first killed.

The internals are taken out from the neck.

After this red hot stones are placed inside.

Then leaves are stuffed inside like the way they prepare a pig.

Its internals are also eaten, and a lot of parcels of blood & fat are procured from it like a pig.

[Seite 148]

[Samoanischer Text bisher nicht transkribiert]

[Seite 149]

Then it is taken & roasted in an oven.

And all the people are waiting until it is cooked.

Some of the fish are very fatty, like a pig.  
Three packets of fat are got from the laumei.

When the oven is ready or when the turtle is done then it is brought to the chiefs.

There are certain people also who know how to cut up a laumei (turtle).

It is laid on its back, and, cut up in pieces by one who is used to it.

The fatty watery substance inside the turtle is called "sua peau".

This "sua peau" is greatly relished by those who eat the turtle.

[Seite 150]

[Samoanischer Text bisher nicht transkribiert]

[Seite 151]

There are two classes of people in Samoa,

(1) The people who eat the flesh of the turtle

(2) And the people who do not eat the flesh of the turtle.

And when it is cut up there are two pieces called the "saga mua" & two pieces called the "saga muli."

There is also a part called the "vai i'a", which part in a pig is called the "vasasui".

The part called the "vai i'a" is always given to the chiefs.

And the other parts are distributed amongst the gathering.

The women like the part which is called the "mokomoko".

The "mokomoko" is found on the back & on the belly of the turtle.

[Seite 152]

[Samoanischer Text bisher nicht transkribiert]

Description of the Fish called the "Matulau".

This is one of the prettiest fish to look at by the people.

# {The Matulau}<sup>148</sup> is not a large fish, but is a small one.

Its body is long, it also has pretty scales.

It has a reddish & a whitish colour, & it also has a beard.

This is different kind of fish owing to its beard as all the other fish have no beards.

Its mouth looks as if it were long, but is not very long.

Its tail has two points like other fish.

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<sup>148</sup> [Korrektur über der Zeile]

[Seite 154]

[Samoanischer Text bisher nicht transkribiert]



[Seite 155]

Its flesh is very good when eaten by the people.

When a matulau is caught in a fishing every one likes to eat it.

This fish is very fatty, that is the reason why all the people like it.

There is no poisonous part of this fish, like other fish which have poisonous parts.

There is no unsightly part when people look at it, and it is also good to eat.

The habits of this fish is to roam about in places where there are no rocks.

Its likes to stay in ~~sae~~ sandy places, and eat its food there.

Its habits also are like those of a foolish fish. It is also a tame fish.

[Seite 156]

[Samoanischer Text bisher nicht transkribiert]

Description of the mode of fishing in which  
the Matulau is caught.

The people of some towns are not accustomed to the way of fishing in which the Matulau is caught.

But there are certain towns who are accustomed to matulau-fishing.

There are also certain people who know how to catch the Matulau in their fishing.

There are also people who do not know the way to fish for matulau.

The way to fish for the matulau is

done with (fagas) traps. These traps are made out of the roots of a certain kind of creeper which grows in the bush.

This plant or vine creeps or grows round the trunk of large trees.

[Seite 158]

[Samoanischer Text bisher nicht transkribiert]

[Seite 159]

The name of this plant is called in  
Samoan the "Tuafaga".

It has long roots. When gathered it is taken  
& beaten on rocks.

The reason why they beat it is to get rid of its  
bark.

When its bark is taken off then it is white.

Then it is taken & plaited into traps by one  
who knows how to make traps.

Every one does not know how to make a trap,  
there being only a few who know how to make them.

It is made so that the matulau cannot get  
out again once it is inside.

And is plaited very finely.

[Seite 160]

[Samoanischer Text bisher nicht transkribiert]

[Seite 161]

Food is prepared for the person who makes the nets.

When a trap has been wrongly made, they say, then no fish is caught by it.

And when correctly made then lots of fish is caught with it.

When the trap is finished then the matulau fisher prepares to go out fishing.

There is a long passage for the fish inside the trap, & it also has a hole.

At this hole, at the end of the passage, the matulau enters the trap.

Later on it does not know its way out again

There is also another hole at the back of the trap.

[Seite 162]

[Samoanischer Text bisher nicht transkribiert]



[Seite 163]

The ~~use~~ hole at the back of the trap is used for taking the fish out, when caught, & put into baskets.

And this hole also has a door. The door is also plaited.

If many matulau's go into the trap, they all will be caught.

There are also certain parts in the sea where these traps are laid.

And it is placed in clear places where there are no coral.

A hole is first dug, but not deep, where the trap is buried.

The ~~wh~~ hole is dug as a means to keep the trap weighted, & is dug according to the size of the trap.

This is the description of the way to fish for matulaus.

[Seite 164]

[Samoanischer Text bisher nicht transkribiert]

Description of the Fish called the „Malau“.

This {kind of}<sup>149</sup> fish is very plentiful in every town in Samoa.

There are several kinds of malau (1) “malau mataputa”, which is also called “Malau a’e”.

There is also another kind of malau which is called the (2) “malau loa”.

There is also another kind called the (3) “Tamalau”.

There is also another kind called the (4) “soa malau”.

There is also another kind called the (5) “malau puu”.

There is also another kind called the (6) “malau atu”.

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<sup>149</sup> [Einschub über der Zeile]

[Seite 166]

[Samoanischer Text bisher nicht transkribiert]

[Seite 167]

They are all different kinds, having different bodies, & different habits.

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The kind called the “malau mata puta”, is small & has a short body.

And its scales are darkish red, & shines very bright to look at.

Its habits is to roam about underneath rocks and coral, & does not stray away.

Their habits also are to remain together in one place.

They live on very small crabs, & red sea weed.

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The mode of fishing in which the “malau mata putu” is caught is called the “saeuga i amu”.

It is also caught in the “auauga o maa”.

[Seite 168]

[Samoanischer Text bisher nicht transkribiert]

[Seite 169]

A cocoanut leaf is cut, & a basket called the "ola" is made from it.

When the ~~ola~~ "ola" is finished it is then taken and the fishing called the "saeuga amu", is done with it.

It is also taken to the "auauga maa", (stones that have been piled together.)

The basket is taken & placed at one end of the coral, & at the other end

the people will scatter the coral towards where the basket is placed.

and drive the malau into the basket.

Some of the "malau mata puta" go into the basket.

And others will run away from the basket.

[Seite 170]

[Samoanischer Text bisher nicht transkribiert]



[Seite 171]

When the basket is placed a few pieces of coral are put inside it.

This is done to deceive the fish so that they may not know that it is a basket.

This way of fishing is only for old & weak people.

And is only for those who do not know any other kind of fishing.

This kind of malau is greatly liked by the people who eat it raw.

It is called the "malau mata puta", because it has swollen eyes.

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Another kind of malau, is the malau loa, which is of a different kind.

It is called the "malau loa", because it has a long body.

[Seite 172]

[Samoanischer Text bisher nicht transkribiert]

[Seite 173]

But is not very long, being of medium length,  
Its body is very pretty.

It has white stripes in some places, but is  
not very white.

It also has red stripes but is not very red.

It has a big mouth of medium size, and it  
is of medium size.

It lives among the coral, & also in stones that  
have been piled up by people.

Its body also begins to get large when it goes on  
growing.

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There is only one way of fishing for the  
"malau loa".

Its flesh is eaten but not raw.

[Seite 174]

[Samoanischer Text bisher nicht transkribiert]

[Seite 175]

When the "mala mataputa" grows big

it is then called the "Tamalau".

Its body is very large. Its eyes are large & swollen

It does not live in the coral, but lives in rocks.

It not only lives in rocks, but it roams about in the deep sea.

And not only in deep sea, but also underneath the reefs.

It is a strong fish when it bites at a hook.

Because it is the fishing with hooks that this fish may be caught

[Seite 176]

[Samoanischer Text bisher nicht transkribiert]

[Seite 177]

The {European}<sup>150</sup> fish hooks which are sold in stores are the ones with which Tamalau-fishing is carried on with.

But they pick out the hooks which are fairly large & strong

Octopuses & other fish are sought for bait.

These are called "maunu" (bait) to catch the Tamalau with.

‡ It is then tied on to a string, fairly ~~large~~ {thick}<sup>151</sup> size, but not very thick.

Then it is taken on the reef & dropped into a hole.

When you feel that a "Tamalau" is biting it then you haul it up.

Then it is caught & put into a {the fishing}<sup>152</sup> basket.

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<sup>150</sup> [Einschub über der Zeile]

<sup>151</sup> [Korrektur über der Zeile]

<sup>152</sup> [Korrektur über der Zeile]

[Seite 178]

[Samoanischer Text bisher nicht transkribiert]



[Seite 179]

There are certain nights for this kind of fishing. It is not done on dark nights.

But is done on good moonlight nights.

Some people do not like this kind of fishing but others are very fond of it.

If there are many "Tamalau's" in a hole, they will all be caught.

Its flesh is very fatty when eaten by people.

Its flesh is eaten raw, & eaten ~~w~~ also when € baked or cooked in the fire.

This fish is also very good in "vai su", as already described in "Vaisu".

This way of fishing is much liked by those who are used to it.

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[Seite 180]

[Samoanischer Text bisher nicht transkribiert]

[Seite 181]

The "Soamalau" is one of the kinds of malau which is pretty.

The meaning of the name "o le soa malau", is the partner of the "malau loa"

They are nearly alike when laid side by side in a place.

Its body is also long, but not very long.

This kind of malau is not eaten raw, & its "falas" are sharp.

If anyone is stung ~~bit~~ by it, it is very painful.

Its flesh is good when baked or cooked & {then}<sup>153</sup> eaten

The color of this kind of malau is brownish.

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<sup>153</sup> [Einschub über der Zeile]

[Seite 182]

[Samoanischer Text bisher nicht transkribiert]

[Seite 183]

The kind of "malau pu'u", is called by this name

owing to its having a short body, it is short & thick.

This kind of "malau" comes next to the kind already described

called the "Tamalau". ¶ They are both fatty & their bodies are the same.

This kind live underneath the reef, and underneath large rocks.

They do not roam all over the place but quietly remain in one place

But at night time, its habits are to roam about.

If anybody roams about at night then he is called the "malau taapo'o".

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[Samoanischer Text bisher nicht transkribiert]

Another kind of “malau”, already described, is called the “malau atu,”

The reason why it is so called is because it’s body resembles that of the “atu”.

It has a round body, and is long like an “atus<sup>154</sup>”.

Not only is its body long, but its color is like the “atus<sup>155</sup>”.

Its skin is tough, & not like the “atus<sup>156</sup>” which is soft.

Its flesh is not eaten raw, but when it is baked or cooked it is very nice.

The “malau atu” is caught in “alafagas” & fishing with hook.

Some people like to eat it, but others do not like it.

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<sup>154</sup> [Buchstabe von späterer Hand gestrichen]

<sup>155</sup> [Buchstabe von späterer Hand gestrichen]

<sup>156</sup> [Buchstabe von späterer Hand gestrichen]

[Seite 186]

[Samoanischer Text bisher nicht transkribiert]



Description of the fish called the "Fe'e" (octopus).

There are two kinds of "fe'e" in Samoa (1) "O le Fe'e ao" (The day octopus) and the "Fe'e po", (Night octopus).

They have another Samoan name for it called the "ave-valu." (eight-arms).

The reason of this name is because the "Fe'e" has eight arms.

The Fe'e is very plentiful in all the towns in Samoa.

\_\_\_\_\_ <sup>157</sup>

There is another kind of "Fe'e" called in Samoan the "Gu fe'e".

\_\_\_\_\_ <sup>158</sup>

~~But the~~ <sup>159</sup> Description of the Fe'e above-mentioned "fe'e ao". <sup>160</sup>

~~Other~~ {Some} <sup>161</sup> "fe'es" are ~~different and~~ <sup>162</sup> small, but gradually grows larger

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<sup>157</sup> [Strich von späterer Hand]

<sup>158</sup> [Strich von späterer Hand]

<sup>159</sup> [Streichung von späterer Hand]

<sup>160</sup> [Unterstreichung von späterer Hand]

<sup>161</sup> [Korrektur von späterer Hand]

<sup>162</sup> [Streichung von späterer Hand]

[Seite 188]

[Samoanischer Text bisher nicht transkribiert]

The reason why it is called the "Fe'e ao"

is because it roams about in the day time,  
but does not roam about at night.

This kind of fee has a stout body, & its head  
is not very large.

Its color is brown. It does not roam about  
all over the place.

But remains inside ~~of a~~ {the}<sup>163</sup> hole of a rock.

It lives on "'ma"<sup>164</sup> and different small black  
fish.

It is hard to find the place where it lives,  
but is easily found when it squirts its black  
dirt out.

Shoals of tiny fish are gathered there because  
they are what it lives on.

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<sup>163</sup> [Korrektur über der Zeile]

<sup>164</sup> [unsichere Lesung]

[Seite 190]

[Samoanischer Text bisher nicht transkribiert]

[Seite 191]

Some Samoans ~~who~~ do not like this kind of fish to eat, and abhor it.

But others ~~#~~ {the fee}<sup>165</sup> is the best food which they like.

The fe'e is a fish which grows very big, & is a strong fish.

If anyone puts his hand inside of a hole in a rock, & a fe'e is there, it is very difficult to get it out.

It will be a hard battle between this fee person, and this strong fe'e.

The person will try & pull it up, and the fee will try and

take him down. If the man is weak then he will eventually be beaten by the fe'e.

There are plenty of people who die owing to the fe'es strength.

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<sup>165</sup> [Korrektur über der Zeile]

[Seite 192]

[Samoanischer Text bisher nicht transkribiert]

But the "Fai fe'e" (fe'e fishing) is mostly done by the Samoan women.

A clever woman, when she feels that a large fe'e is in a hole,

will tickle the body of the fe'e so that the

~~body~~ fe'e body of the fe'e may be tickled and forget its anger

If it likes to feel the ticklish sensation then it will not be {so}<sup>166</sup> strong.

This trick will end the fe'es strength.

Another person, when it feels that it is a large, will run away & leave it.

This is the description of "fe'e" fishing by women in which the Fe'e is caught.

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<sup>166</sup> [Einschub über der Zeile]

[Seite 194]

[Samoanischer Text bisher nicht transkribiert]



This is the description {of fe'e fishing}<sup>167</sup> by Samoan men, in which the fe'e is caught.

This mode or style of fishing is called in Samoan "Ta'i fe'e". Some towns are accustomed to it.

But other towns are not accustomed to ~~this~~ "Tai Fe'e". This ~~way~~ kind of fishing is very much liked.

This is how they make the "ma'a ta'i fe'e" when it is to be made.

A shell, & a stone which is ground into an oval ~~head~~ shape

, and also made very smooth

so that it resembles the head of a fe'e, because the habits of the fe'e is that it always likes to fight.

This smooth stone is tied together with the shell

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<sup>167</sup> [Einschub über der Zeile]

[Seite 196]

[Samoanischer Text bisher nicht transkribiert]

It is tied very strongly so that it may not become ~~undone~~ loose.

When this is finished, and the body of the shell is to be polished, as is the custom.

Then ti-leaves & cocoanut leaves are brought to adorn the body of the shell.

Ripe ti-leaves & ripe cocoanut leaves are used to adorn it with.

Because these leaves are of a yellowish color, & resembles the color of the fe'e.

This trick is done to try & make it resemble the body of the fe'e.

{so that}<sup>168</sup> When ~~the~~ {a}<sup>169</sup> person goes out fishing {with it}<sup>170</sup> f the fe'e will {wildly}<sup>171</sup> attack and cling to the "ma'a ta'i fe'e".

When the adorning of the "ma'a ta'i fe'e" is finished

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<sup>168</sup> [Einschub neben der Zeile]

<sup>169</sup> [Korrektur über der Zeile]

<sup>170</sup> [Einschub über der Zeile]

<sup>171</sup> [Einschub über der Zeile]

[Seite 198]

[Samoanischer Text bisher nicht transkribiert]

then a string or cinnet is attached to it.

There are certain people (men) who are accustomed to ~~th~~ fe'e fishing.

But every one does not know how to do it.  
There are also certain hours for its fishing.

The mornings only are the time {in}<sup>172</sup> which this kind of fishing is done

There are also certain days for fe'e fishing.

The people note the days in which the "ago"  
(name of tree) is ripe.

When the "ago" is ripe, all the people who are accustomed to this kind of fishing, get ready to go fishing

Because they will catch lots of "fe'e".

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<sup>172</sup> [Einschub über der Zeile]

[Seite 200]

[Samoanischer Text bisher nicht transkribiert]

[Seite 201]

Then the person will go straight to the place where the “ago” is (The place where all the small “fe’es” congregate is also called the “ago” = named after the tree.)

The fe’es of the “ago” are not large, but are very small.

When the person arrives at the “ago” he will let do his “pule”

When it is dropped into the sea, and ~~the “pule”~~<sup>173</sup> he feels a tremble he gives it a shake

it means that it is a challenge given to the fe’es to come out & fight the “pule”.

The fe’e will rush out ~~wildly~~, with great anger, and cling to the “pule”,

The person will then haul up the “pule” in which the “fe’e” is clinging

And he catches this fe’e with a gladdened heart.

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<sup>173</sup> [Korrektur über der Zeile]

[Seite 202]

[Samoanischer Text bisher nicht transkribiert]



When the “ago’s” are plentiful, then this person will catch plenty of “fe’e’s”

People who go out fe’e fishing sing songs to ~~pacify~~ coax the fe’e to come out to the “pule ta’i fe’e”.

And these songs are very pleasing & comical.

This song is like this: –

“Fe’e e, Fe’e e,  
A se fe’e o le tai telē.

„Fee e, Fee e,  
If a fee of the big tide

Sau inā pipii i la’u pule  
Fee e, Fee e,  
A se fe’e o le tai masa

come & cling to my shell  
Fee e, Fee e,  
If a fee of the low tide

sau inā pipii i lau ma’a.”

come & cling to my stone.”

This song is sung as soon as he starts fishing.

This {is a}<sup>174</sup> song which the {old}<sup>175</sup> chiefs & ~~tu~~ “Failauga’s” (talking chiefs) of Samoa are accustomed to.

The meaning of this song is that the fe’es may come & cling to the “pule”.

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<sup>174</sup> [Einschub über der Zeile]

<sup>175</sup> [Einschub über der Zeile]

[Seite 204]

[Samoanischer Text bisher nicht transkribiert]

Description of the kind called Fe'e po.

Its eight arms are the same as the "Fe'e ao", but there are parts in which they differ.

‡ The "Fe'e po" has a long head, {its appearance is}<sup>176</sup> just like the head of a man

Its arms are also very long, & its body is white spotted.

The reason why it is called the "Fe'e po" (Night "Fee") is that it roams about at night.

This fe'e does not go together with the "Fe'e ao" (Day Fee) or the fe'e called the "Gu Fe'e".

But its habits are that it roams about by itself, & does not sleep at night.

It goes about on the beach, and even on dry land.

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<sup>176</sup> [Einschub über der Zeile]

[Seite 206]

[Samoanischer Text bisher nicht transkribiert]

Description of the kind of Fe'e called  
the "Gu Fe'e".

Its body is not long, but is short & it has  
not many arms.

This kind of Fe'e, the "Gu Fe'e", is not much  
like by the Samoans.

The ~~Gu~~ "Gu Fe'e" lives underneath, & never  
roams on the surface.

Its body is ugly, because it is like the image  
of the {true}<sup>177</sup> "Fee ~~moni~~".

Some people are accustomed to like eating  
the flesh of this fish.

When it comes to the surface of the sea, people  
can catch it with their hands.

This is a short description of the "Gu Fe'e".

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<sup>177</sup> [Einschub von späterer Hand unter der Zeile]

[Seite 208]

[Samoanischer Text bisher nicht transkribiert]

[Seite 209]

Description of the Fish called the  
"Anae" (Mullet.)

This is a small fish when it first begins.  
Its name, when it is small, is the "Poi"

When it is a little bigger then it is  
called the "Fuafua".

When it is larger it is then called the  
"aūa."

When it grows larger it is then called the  
"Poto".

When its body is very large then it is called  
by the above mentioned name, "Anae".

The color of this fish is white on the belly  
& its whole body is bluish.

Its body is also long, & is very thick & pretty.

[Seite 210]

[Samoanischer Text bisher nicht transkribiert]



The habits of the "Anae"

It does not go by itself, but roam about together in shoals.

This is a roving fish, never remaining in one place.

Description of the kind of fishing in which this fish, the "Anae", is greatly caught.

This is a {way of}<sup>178</sup> fishing called the "Seu", in which this fish is caught.

It is tricked by the "Seu", because it is very hard fish to catch.

The reason why it is hard to catch is because it can jump up out of the water.

But the "~~Sea~~" "Seu" is a kind of fishing which best way of easily catching it.

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<sup>178</sup> [Einschub über der Zeile]

[Seite 212]

[Samoanischer Text bisher nicht transkribiert]

[Seite 213]

There are certain towns in Samoa in which "seu" fishing is carried on, but is not done in every town.

These are the towns which ~~have a net~~ are accustomed to this mode of fishing, & also towns who have large muddy sea plains.

The "seu" is ~~controlled~~ conducted by the "Tautai", who controls everything.

In olden days it was made out of Samoan made string, but now-a-days ~~it is made~~

the "seu" is made out of European string. The nets are dropped which are called

"Tulagavae". The meaning of this name is that the nets are spread out & joined one to the other in a circle.

into the sea, and a persons holds it down with his foot, and keeps his head out of the water.

Another net which is called the "Alagamea" is dropped.

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[Samoanischer Text bisher nicht transkribiert]

[Seite 215]

The meaning of this name in Samoan is that it is like the leg of a pig.

This net is made to catch the fish when they jump up.

The big net {which is in the sea}<sup>179</sup> (Tulagavae) has a bag or belly.

Another kind of net is made called the "Seuseu". It is just like the nets used for catching butter flies.

The meaning of the name seuseu is that if an "anae" just up it is used to catch it with.

"Fatas" are made to carry the nets about in as ~~it is~~ {they are}<sup>180</sup> very heavy when ~~it is~~ {they are}<sup>181</sup> wet.

Foods are first ~~be~~ prepared, ~~then~~ {before}<sup>182</sup> the Tautais go out fishing the "seu".

They bake lolois, taros, pigs, & ripe bananas etc.

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<sup>179</sup> [Einschub über der Zeile]

<sup>180</sup> [Korrektur über der Zeile]

<sup>181</sup> [Korrektur über der Zeile]

<sup>182</sup> [Korrektur über der Zeile]

[Seite 216]

[Samoanischer Text bisher nicht transkribiert]

[Seite 217]

There is also a certain person who looks out for the place where the fish are and the nets are then taken there.

The name of this person is “mata aūa” or the devil (“aitu”)

When he sights the {a}<sup>183</sup> place where the anae’s are then he wields his paddle

He not only wields his paddle but yells out at the top of his voice

The meaning of this is to hurry up the fishermen with the nets.

And the canoes containing the nets paddle there energetically so that they may arrive there before the fish disperse.

The nets are spread out in a circle & the “anae’s” are inside of it.

The nets are spread out until the ~~pleas~~ place where the anae’s are € have been covered.

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<sup>183</sup> [Korrektur über der Zeile]

[Seite 218]

[Samoanischer Text bisher nicht transkribiert]



[Seite 219]

When the nets have been spread out in a circle

then the people take the "alagea" (name of net) and lay it on the top of the net, which is down,

and wait for the "anae's" to jump up. When they jump up they fall into the "alagea"

Three or Thirty fish jump into the "alagea".

These fish will all be caught. The "alagea" has also a "belly" or bag.

which the fish, which have been caught in the "Alagea", fall into.

When there are plenty of fish in the bag then it is opened & the fish put into a canoe.

There are certain people who catch plenty fish.

Oair

o Maumato.

Le Faipule

Mulinuu<sup>184</sup>

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<sup>184</sup> [unsichere Lesung]

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[Leere Seite]

[Seite 222]

[Leere Seite]

[Rückwärtiger Spiegel]

[Leere Seite]

[Rückdeckel]

[Leere Seite]

[Rücken]

[Unbeschriftet]